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VOL. I.

THOUGHTS TO YOUTH.

No. IV.

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Psalm cxix. 9.

YOUTH is the season of life peculiarly adapted to improvement. Therefore an hour is of much more importance to a young man, than a day can be to a man advanced in years. In this season, a great deal can be done in a short time. The young man may in a few days qualify himself for great usefulness and happiness, or for great mischief to society, and personal misery. When we are young our parents endeavour to place us under the tuition of the wise and the good. They put the best books into our hands, and require us to read and study them with care. In acquiring important *natural* knowledge, only two things are necessary; our own attention, and good preceptors. The mind of a docile, ingenious youth, almost without an effort, drinks in knowledge, as the thirsty earth imbibes the shower. It is its natural aliment. In this state of things, it is difficult to say whether the task of the preceptor or his pupil is the most delightful. In this way the whole circle of science is frequently passed over, without weariness, disgust or fatigue; all because the injunctions of duty, the dictates of the understanding, and the feelings of the heart, act in *concert*. No man loves ignorance for its own sake. Every man, and particularly every young man, loves knowledge, on its own account, from the pleasure which it affords him, without any regard to its ultimate advantages.

Thus stands the matter as it respects every kind of *natural* science. It is different when we apply our minds to the acquirement of that knowledge which *cometh down from above*? The young man takes his Bible in his hand, and sets himself down at the feet of some spiritual preceptor. His object is to make himself acquainted with the doctrine of Jesus, and to imbibe the spirit of the Saviour of the world. He studies his Bible just as he reads his Homer; but he is surprised at the different results. Now to ascertain the *cause* of these different results, is what the writer especially desires his young friends to inquire after. When Homer paints, or Virgil sings, or Demosthenes thunders, or Newton demonstrates, there is a chord in every heart which vibrates to every touch. The bosom melts with tenderness, or kindles into heroism, or the mind extends its energies and capacities, just as things present them-

selves. But when Jesus commands, or his apostles preach, when the native malignity of the human heart is painted, and the deformities of sin are exhibited, when the joys of heaven and the terrors of hell are portrayed, when the humbling terms of the gospel are proposed, when we are commanded to believe in the Lord Jesus Christ or perish; when we are taught, that without holiness no man shall see God in peace; when we are enjoined to love our enemies, and to pray for those who spitefully use and persecute us—to keep the heart with all diligence—to flee youthful lusts—to keep under our bodies—to despise the world. In a word, to take up the cross and follow *Christ*. When these things are presented to our minds, we revolt. We say they are hard sayings, who can bear them. We close our Bibles, and turn away from things for which we have no relish, to the holy nature of which, not one chord in the unrenewed human mind responds. Every ingenious youth has only to converse for a moment with his own heart, to verify the truth of these remarks. When the seeds of *natural science* are to be cultivated, the soil is already prepared. Every seed as it drops from the hand of the sower, germinates. There are few abortions. And a copious harvest is the result. It is not so when the good seed of the word is sown. Some fall by the wayside, some upon stony places, and some among thorns. I am asked, what is to be done in this dilemma? I answer. *The Bible is to be read with a prayerful heart.*

Nothing can be more absurd than to read God's word without prayer. The scriptures are only efficacious in the hand of the Spirit. The word of God is the sword of the Spirit. The real reason why the doctrines of Christ have so little effect in the world, and particularly upon the minds of the young, is, because most men study the Bible in the same spirit with which they study the principles of Newton, or the elements of Euclid. The heart of man is much more in ruins than his intellect. The heart is the principal seat of the disease; to this the first remedy must be applied. When you sit down to study your Bibles, sit down with this conviction strong in your mind, that, *the carnal mind is enmity against God*. You will then be disposed to pray that this enmity may be removed,—that God who commanded light to shine out of darkness, would shine into your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. My dear young friends, I affectionately beseech every one of you, into whose hands this work may fall, to pursue this course but for one month. When you take God's word into your hands, always do it in your closets. Before you begin to read, pray to God to remove the enmity and darkness of your minds. And when you have closed your lesson, ask God to seal the instruction on your hearts. All is to be done in the name of Christ. I doubt whether the history of our race can produce one single instance of a person who has pursued this course for any length of time, who has not inherited

eternal life, as the fruit of his labour. And is eternal life of so little value as not to be worth the effort? You cannot say so, you do not think so.

The preaching of the gospel is to be attended to with a spirit quite different from that with which you attend to any other kind of instruction.

The object of your professor or preceptor is to make you *wise*. The object of your minister is to make you *good*. That man's business is with your *intellect*; this man makes his appeal to your *heart*. Consequently your prejudices are to be laid aside. Your self-righteousness, is to be abandoned. Your love of the world is to be cooled down. In a word, you are to sit at the foot of the cross; and receive the gospel as a little child.

Every good sermon consists of at least two parts. The illustration of some important doctrine of the gospel, and an application of that doctrine, to practical life, or to the hearts and consciences of the hearers. Every person who takes his seat in the house of God, is solemnly bound to do two things. To receive the evidences of the truth when fairly presented to his mind, and to open his bosom to the influence of the Spirit of God, which Spirit is promised to every faithful preacher and every honest hearer. My young friends; whenever you enter God's house, keep your feet; and endeavour at no time to forget that awful injunction of heaven, *Quench not the Spirit*.

A FRAGMENT.

***** Upon no period of the history of the church do the minds of enlightened christians dwell with more pleasure than upon the *reformation*. The degraded state of the church at that time, was prodigious, far beyond any thing that could have been calculated upon, from any thing arising either from the state of the world, or from the purity of the doctrine of the gospel. Had not the world beheld it, we would not have given it credit. The spirit of christianity was almost lost among men. A true church of God could scarcely be found. Ambition had usurped the seat of meekness, pride that of humility. Lust burned in the bosoms where virgin innocency was used to dwell. Intrigue and deception perched upon the lips of those, who were commanded to let their conversation be yea, yea, nay, nay; and that kingdom which its great founder said, was not of this world, had become altogether secular. All this happened, in a little more than one thousand years, after the death of those holy men, who gave up all for Christ. Why did God thus suffer all things to go to ruin? Why was that spirit which had been sent down so gloriously, upon the day of Pentecost, withdrawn almost entirely from the world? Doubtless for the wisest purposes. The object of God was still to make *Jerusa-*

lem a praise in the earth. The christian church had been but partially freed from that carnality, and love of external pomp and parade, with which the Jewish church had been so deeply infected. God intended to purify and spiritualize his church, by first leaving it to itself, and then resussitating it by means that should stain all human pride. For God will have the glory. And it is one of the most distinguishing characteristics of his plan, that he "hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

It ought never to be forgotten that God governs his moral universe by moral means. Never was there so practical, and at the same time so sublime a lesson delivered to our world, as that which the history of Martin Luther and the reformation afforded.

Look at Martin Luther. Who is he? He is an obscure, isolated individual. You would say he had nothing peculiar about him at the commencement of his career. He is a man of a vigorous mind, and an ardently pious heart. That is all. He hesitates at the very first step; and for a long time every step he takes is with fear and trembling. He looks up to the papal chair with a mixture of awe, veneration and pity. He delays, and still longer delays, the stroke that is to sever him from the Roman See. And when he becomes decisive, he is esteemed no better than a mad Monk, by the whole christian world. The result you all know. Let no man ever again tremble for the ark of God. It may be shaken, but it shall not fall. The truth may be depressed, but it is, that it may become but the more triumphant. The light may be obscured, but it is, that it may shine forth the more resplendant. "Weeping may endure for a night, but joy cometh in the morning."

Martin Luther and his companions became Missionaries too. The field of their labours was circumscribed. They had to fight against principalities and powers, and spiritual wickednesses in high places, and they had to fight every day. It was prudent therefore not to scatter their forces too much. They were actuated by the true spirit of the cross. That spirit is decidedly *Missionary*. They conquered, though beset with hosts of enemies. They succeeded in a degree unexampled, and far beyond their most sanguine expectations. So shall you succeed, and upon a much grander scale. They laboured to rescue a little spot of earth from popish superstition, you to rescue a world from heathenish idolatry. They to wipe away the foul spots which ignorance and ambition had impressed upon the escutcheon of Divine Immanuel, you to plant his colours upon every shore and every island. In the conclusion of the review of this part of the history of the church, we are authorized to say, *all is well*. That which God has so signally distinguished, he intends still to preserve and extend.

A second period in the past history of the church, which in a review of this kind, demands our attention, commenced with Lord Herbert of Sherberry, about 1624, and ended with Thomas Pain,

and his worthy compeers, about the close of the 18th century. During this period, the struggle to put down christianity was immense. The effort to maintain it was equally strenuous. The world never witnessed such a conflict before, none conducted with so much talent, and involving so directly the deepest interest of the whole human race. In opposition to christianity, were enlisted some of the proudest talents that ever adorned the theatre of genius and of science. Philosophy, literature, satire, prose and poetry, were all put in requisition, and made to yield up all their forces. All to sap the foundation of christianity. Many a pious heart trembled, many a fiend of darkness anticipated a triumph. In the mean time the church was safe. The cause of christianity was under the hollow of an Omnipotent hand. And while we take the retrospect, let us grow warm, vigorous and dutiful.

While I would mourn over the perverseness of the meanest of my fellow mortals, I feel proud that such talents as those of Herbert, and Hume, and Voltaire, have been engaged against christianity. Such combatants do honour to the cause in which they conflict. Such combatants, when they are foiled and fairly beaten, afford to their opponents the most signal triumph. Such has been the result as it respects christianity. It has enjoyed the most signal triumph. Since the close of the christian conflict, to which Bishop Watson may be considered as having put the last hand, the church has not only rested, but has gradually and very rapidly been rising. She is destined to rise and to stand the glory in the midst of the whole earth. For the Lord has "set watchmen upon thy walls, O Jerusalem, who shall never hold their peace night nor day; ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." And ho! Hark! I hear it silently aspirated from every bosom, (the aspiration partakes of the nature of a solemn vow,) "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And" till "the Gentiles shall see thy righteousness, and all kings thy glory."

FOR THE CHRISTIAN REGISTER.

SELFISHNESS.

O selfishness, what hast thou done! I see at one glance thy operative influence extending over empires and reaching along the ranks of ages. Thy grasp is kingdom, thy reach is power, thy desire universe, and thy march is commensurate with eternity! But who is this mighty self, that has such high claims, and whose desires are as expansive as immensity; as if he filled the same: a worm of the dust—though man, asserting the claims of a God. Can he thunder like Omnipotence, and grasp worlds, and crush them to nothing?

No, he cannot create an atom, nor yet destroy it. He is no more than the small dust of the balance, nothing and vanity.

Selfishness is an inordinate desire to promote one's own happiness. Selfishness is right and obligatory to a lawful degree. Man cannot live on air alone. He is not wholly spirit, but has a body which daily needs the nourishment of life; and likewise he has many other wants which must be supplied. A man must provide for himself and his family; if he have any. To neglect this would be to act contrary to all the principles of religion, virtually denying the faith, and acting worse than infidels; for they consider it their duty to observe those strong ties of honour and humanity.

The heaven-born principle of christianity promotes and enforces the principles of industry; but selfishness does not stop here. It lets loose the rein and runs far into the empire of idolatry. It is only another term for covetousness, and this is by inspiration said to be idolatry. An unlawful desire to promote the interest of self, is the same as an unlawful desire for other things; such as riches; and the termination of this desire is to elevate man on the throne, to make himself all in all, and the object of his own supplications. No matter what may be the cause of sin, what the first sin, this is as metaphysical as it is mysterious, yet our ancient mother, when she turned her eye up with its livid glare on the "tree of knowledge," it was "to be desired to make one wise as Gods." It was self-happiness, wisdom, and exaltation that was here sought. When men sin they do not always act for what is sin in itself; but it is for the sake of doing something, which is wrong, under the apprehension that it may promote their own happiness. It is then the nature of selfishness, it is the desire of this idolatrous monster, to grasp in the world and weep because others cannot be possessed.

Selfishness and lawful contentment are opposed. The latter is seated upon a throne of glory; whose sky is bespangled with grandeur and brightness, and all around is peace, loveliness and beauty. He moves with dignity, speaks with gracefulness, rebukes with majesty, soothes with sympathy, and exhorts with the energy of truth and the persuasive eloquence of nature. But the former moves in the career of life, with the mask of hypocrisy, his heart is full of deceitfulness, he breathes the pestilential air of an epidemic, he smiles like an angel, (but too much to be sincere, and with a sweetness that savors of gold,) and his tones are the endearing accents of love and friendship. But again, the soft breathings of the zephyr will not do. Selfishness defrauds with a smile, but violence is sometimes necessary. A smile is necessary to gain an end, but when this is accomplished, the grim horrors of hell are seen in every feature. The breeze once blew, and the foliage danced on the ambient current. But what is that I see from this promontory? It is the noise and darkness of storm. The heavens are shrouded with the dark frowns of anger, the billows rise, the elements roar, the hoarse clangor of discord bursts aloud and shakes the mighty concave, the

red electricity takes wing and dashes its object in ten thousand pieces, the earth trembles beneath, the waves toss the vessel, lash the shore, the forest bends, the sturdy oak that had withstood many a shock, and bid defiance to the storm, is prostrated. In fine, the heavens, the waters and the earth are swept with a torrent. So the man who is under the control of selfishness. He steps forward with an energetic greatness. He becomes embittered with his best friends, he breaks asunder the strongest ties, and his footsteps like that of a storm are marked with desolation. The orphan, the widow, the unfortunate and industrious are cast out of their living, and wronged of rights, to add a little to his cankered heap. Gold is his god. Gold is his heaven. And gold is so intimately connected with his happiness that it is almost himself.

Selfishness degrades the soul. It looks forward for enjoyment, but the day never comes. By the time his citidal is raised, it begins to nod, and is soon prostrated in ruins! It reminds me of a fact mentioned in the life of Virgil, a Roman poet. Virgil wrote some verses on the gate or some public place, and Batheslus, an inferior poet, secretly subscribed his name. On account of which he was honoured by Cæsar; which Virgil could not well bear. Virgil wrote on the same place four lines, beginning thus: "So O you not for yourselves." Augustus required that these lines should be filled up. All attempted in vain. Virgil added as follows.

"I have made these verses, another has taken away the honour.

So O Birds you make nests not for yourselves.

So O Bees you make honey not for yourselves.

So O Sheep you bear the fleece not for yourselves.

So O Oxen you bear the yoke not for yourselves."

Thus the man of selfishness, he is a slave to his desires, his happiness is limited, his soul is contracted, his pleasures are blasted with corroding cares, and he builds, he plants and heaps up, but not for himself. No flower adorns his window, to distil its balmy fragrance over his chamber. The beauties and grandeur of creation are a blank. The refined pleasures of contentment and the glories of religion have no attracting charms. A coarse rusticity appears about him and about his house. Thorns are strawed in his path. His coffers of gold will give no ease to pain, or afford any of the cordials of life. No; a gulf rolls between. Thus he lives until he sinks down in apparent wretchedness to be no more. What then is it to live in this way? It is to be circumscribed in mind and body; and to sink down under the thick clouds of eternal night, with the regret of not having done better.

It is certainly contrary to the constitution of Heaven that the earthly desires of the mind should be gratified. To do this would be to pluck the sceptre from the hand of Omnipotence, and the assumption of Jehovah's eminence. What then signifies these restless, grasping and unbounded desires? what avails the force of such chimeras? They are like the waves that beat at the foot of a

great rock, and are driven back in confusion and silence. If so, then the affections of man should not entirely be placed upon this world. Man should look up to his Creator, who has the issues of life and death, glorify his name, and bow at the altar of divine grace with faith and humility. To glorify God here, and promote his cause by the many means in our power, will ornament life, shed a lustre upon the tomb, and brighten the crown of immortality with eternal splendor. To live and to act with a reference to the felicity of the celestial Canaan, is to act like man, who was made in the image of God, and who received the impress and the emanation of the Deity; but to be the dupe of selfish principles, is to be the vassal of an arbitrary tyrant, whose kingdom, whose glory and whose soul is centered in a little mass of shining matter; whose happiness and reputation will soon end and fade with the desolations of time, to be remembered no more. Awake then my soul, grasp a spark from the celestial altar, let this animate me in the career of life, so that when the evening of time shall come thou mayest rest in the sweet embraces of a propitious eternity.

Friendly reader, a word will suffice. You are now on the theatre of life. God has spoken from on high, he has given a revelation which should be your rule of life. Revere its sacred doctrines, love and obey the commandments, bow to the Saviour, and you will find a means by which the sorrows of the soul will be banished, of joy ineffable, peace through life, and a seat in the realms of eternal glory.

PUBLIUS.

STEWART ON THE DIVINITY OF CHRIST.

(Continued from page 211.)

My great object, hitherto, has been to show, that the real question at issue between us, in regard to a distinction in the Godhead and the divinity of the Saviour, cannot be decided, independently of the scriptures. There is no such absurdity or inconsistency in either of these doctrines, as will justify us in rejecting them without investigation. The question whether they are true or not, belongs *entirely and purely* to Revelation. If you admit this; then the simple question between us is, what does Revelation teach? We are agreed that the Bible is the word of God; that whatever "Christ taught, either during his personal ministry, or by his inspired apostles, is of divine authority." We are agreed as to *principles* of interpretation, in most things that are of importance. We both concede, that the principles by which all books are to be interpreted, are those which apply to the interpretation of the Bible; for the very plain reason which you have given, that when God condescends to speak and write, for men, it is according to the established rules of human language.—What better than an enigma would the Scriptures be, if such were not the fact? An *inspired interpretation*

ter would be as necessary to explain, as an inspired prophet or apostle was to compose, the books of Scripture.

From this great and fundamental principle of the Scriptural writings, viz. that they are composed agreeably to the common laws of human language, it results, that the grammatical analysis of the words of any passage; i. e. an investigation of their usual and general meaning, of their syntactical connexion, of their idiom, and of their relation to the context, must be the essential process, in determining the sense of any text or part of Scripture. On this fundamental process, depends the interpretation of all the classics, and of all other books. In conformity to this process, rules of interpretation are prescribed, which cannot be violated, without at once plunging into the dark and boundless field of conjectural exegesis. I may obtain aid from many sources, to throw light upon the meaning of words and sentences. From a knowledge of the geography of any country, of its climate, soil, productions, mountains, rivers, and other natural objects, as well as of the manners, customs, laws, history, &c. of its inhabitants, I may obtain assistance to explain its language, and must obtain it, if I mean to make out a satisfactory interpretation. But I can never dispense with the laws of grammatical analysis. These laws are vindicated by the simple fact, that every writer wishes and expects to be understood by his contemporaries, and therefore may be expected to use language as they do. We presume this of the Sacred Writers; and therefore apply to their productions, as to those of classic authors, the common rules of grammatical interpretation.

Admitting these rules to be the best and surest guide to the meaning of language, we cannot supersede them, by *supposing*, or *conjecturing* peculiarities in a writer. It is only when these peculiarities are proved, or, at least, rendered probable, that they can be admitted to influence our interpretation of any passage. Without such proof, we cannot violate the obvious principles of grammatical interpretation, for the sake of vindicating from inconsistency, absurdity, or contradiction, any author, even a Scriptural one.

I must here explain myself, however, in order to prevent mistake in regard to my meaning. The Scriptures certainly stand on different ground, from that on which any other book rests, on account of their claim to be received as a Revelation from God. What other book can plead well authenticated miracles, for its support; or can produce declarations of a prophetic nature, that have been fulfilled; or can glory in such an exhibition of the principles of piety and virtue—of love to God, and of benevolence and beneficence to men? Just in proportion, then, as these evidences influence my mind to believe that the Bible is of divine origin, in the same proportion it becomes improbable to me, that this Bible contains absurdities, errors, or contradictions. When any *apparent* error or contradiction attracts my attention, I hesi-

tate to pronounce it such as it appears to be. My reason for so doing is, the strength of the evidence in favour of its divine origin; which is such, that I must do violence to my convictions, if I admit that the books contains either what is erroneous or contradictory. I am then slow to attribute, in any case, such a sense to words in the Scriptures, as would make a passage speak either absurdity or contradiction. But if, after all the light which I could gain, it should appear still to be a *plain case*, that there is either absurdity or contradiction, in the sacred text; then I must find a different reading; or give up the passage; or renounce the whole book. I may suspend an opinion while I live, as to *doubtful* cases. My convictions respecting the nature and design of the Holy Scriptures; the imperfection of my knowledge; diffidence in myself—all demand that I should act in this manner. But in any *clear* case; where the meaning of a sacred writer, or what he originally designed to say, can be *definitely* ascertained by the common laws of interpretation; and it appears plainly that this meaning is erroneous, or contradicts some other passage; I have no right to put a constructive sense upon the words, and do violence to the passage, in order to avoid any consequences that may follow. I cannot honestly do it. The same common sense and reason, which prescribe the laws of exegesis, decide that the meaning of a writer must be that, which those laws determine it to be. Of course, if I put a gloss upon any passage, which represents it as conveying a meaning different from that which the laws of interpretation would assign to it, I may deceive others, or I may serve the interest of party; but I violate the reason which God has given me by so doing, and act a part dishonest, and unworthy of an inquirer after truth.

If the fundamental maxims of exegesis lead to the belief, that a writer of the New Testament has contradicted himself, or another sacred writer; then I must revert at once to the question, Is the book divine? Can it be so, if there is contradiction? This question I may settle, (on my responsibility to God,) as I please. But I have no right to violate the fundamental rules of language, by forcing a meaning upon the writer to make him consistent, which it is obvious, on the universal principles of explaining language, he never designed to convey. In determining the question, whether the writers of the New Testament were inspired, I must always, in attending to the internal evidence of the books, consider whether they have contradicted each other. To determine this question, I cannot violate the simple rules of grammatical exegesis. I must read this book, as I do all other books. Then, if there evidently be contradiction, I must reject its claims; if there be not, and I think the evidence is sufficient that they are well founded, I must admit them. But at any period subsequent to this, when I have admitted the book to be inspired, I am not at liberty to aver, that the writers could never have taught some particular doctrine, which I may dislike; and therefore to do violence to the rules of

grammatical interpretation, in order to explain away a doctrine of this nature, which they seem to inculcate. My simple inquiry must be, what sentiment does the language of this or that passage convey, without violence or perversion of rule. When this question is settled *philologically*, (not *philosophically*,) then I either believe what is taught, or else reject the claim of divine authority. What can my own theories and reasonings, about the absurdity or reasonableness of any particular doctrine, avail in determining whether a writer of the New Testament *has taught* this doctrine or not? My investigation must be conducted independently of my *philosophy*, by my *philology*. And when I have obtained his meaning, by the simple and universal rules of expounding language, I choose the course I will take; I must believe his assertion, or reject his authority.

If these be not sound maxims of interpretation, I confess myself a stranger to the subject; nor can I help thinking that you will accord with me, at once, in the views just expressed.

Guided then by these principles, let us now come to the investigation of a few passages in the New Testament, which concern the divine nature of Christ. I take this point, because you have dwelt most upon it; and because, very obviously, when this is admitted or rejected, no possible objection can be felt to admitting or rejecting the doctrine of the Trinity.

You will not require of me, however, to examine at length every text of the New Testament, which I may suppose to have any connexion with the subject in question. I must be permitted, in order to save time and patience, to select only those texts, the language of which appears to be genuine, and above the condemnation of textual criticism; and such as appear to contain the best and most decisive proof of the point to be discussed. Believing the New Testament to be of divine origin and authority, you will permit me to add, that I cannot think the decision of this or any other question, depends on the number of times in which the terms of that decision are repeated.

I observe then,

1. *The New Testament gives to Christ the appellation of God, in such a manner, as that according to the fair rules of interpretation, only the SUPREME GOD can be meant.*

A conspicuous passage in proof of this, I should find in John i. 1—3. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made." Verse 10, "and the world was made by him."

Before the world was created then, the *Logos* existed. Who or what was this *Logos*? A real existence; or only an attribute of God? A real substance; or only the wisdom, or reason, or power of God?

It is of no importance in settling this question, that we should know with certainty, whence John derived the appellation, *Logos*. In my mind, the most probable account is, that this appellation is bestowed on Christ, in reference to his becoming the Instructor or Teacher of mankind; the medium of communication between God and them. Be this however as it may; the *Logos* appears to be a *real existence*, and not merely an *attribute*. For *first*; the attributes of God are no where else *personified*, by the New Testament writers; i. e. the usage of the New Testament authors is against this mode of writing. *Secondly*; *Logos*, if considered as an abstract term, or as merely designating an attribute, must mean either *wisdom* or *word*; and in what intelligible sense can the *wisdom* or the *word* of God, in the abstract sense, be said to have "*become flesh and dwelt among us*," v. 14.; or why should John select either the *wisdom* or *word* of God, as any more concerned with the incarnation, than the *benevolence of God*, or the *mercy of God*, which one might suppose would be the attributes more especially displayed in the incarnation? *Thirdly*; if *Logos* mean here the *power* of God, as many assert, the exposition is attended with the same difficulties. *Fourthly*; if it mean, as others aver, the *power of God putting itself forth*, i. e. in creation, it is liable to the same objections. In short, make it any *attribute* of God thus personified, and you introduce a mode of writing that the New Testament no where else displays; and which even the Old Testament exhibits but once, Prov. viii, in a poetic composition of the most animated and exalted nature.

Yet this is not the chief difficulty. To what class of men could John address the asseveration, that the *Logos* (*wisdom, word, or power of God*.) "was with God?"

Where did these singular heretics suppose the *power* of God was, except *with him*? Or where, his *wisdom* or his *word*? A peculiar pertinacity too in their strange opinion, they must have had, to have rendered it necessary for the Apostle to repeat with emphasis, in the second verse, that this *Logos was with God*. What would be said of a man, who should gravely assert, that "the *power* of Peter is with Peter; or that his *wisdom*, or his *word* is so?" And suppose he should add, "*the power or wisdom of Peter is Peter*;" with what class of mystics should we rank him? Yet John adds; *The Logos was God*. Until then some heretics of the apostolic age can be discovered, who maintained that the attributes of God were not *with him*; I cannot explain how the apostle could assert twice successively, and of course emphatically, that his attributes were *with him*.

Equally difficult is it for me to divine, how he could say that any attribute, (*power, or wisdom*.) *was God*; understanding the word *God*, in any sense which you please. If it mean *Supreme God*; then it reduces itself to this, either that one attribute is the supreme God; or that there are as many Gods as attributes. If it mean an *inferior* God; then the *wisdom* of God being an *inferior* God, implies

that his other attributes are *superior* Gods; or else that his wisdom holds the place of *quasi* god, while his other attributes occupy a lower place.

I understand John then as affirming, that the *Logos* was God, and yet was with God; viz. that he was truly divine, but still divine in such a manner, that there did exist a distinction between him and the Father. I take the word *God*, in one case, to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of divine being, of the Divinity, without reference to the distinction of Father; a use which is very common.

To illustrate the meaning of the phrase, *to be with God*, it is useful also to compare those cases, where Christians are promised, as the summit of their felicity, that they shall *be with God* and Christ, and be where they are. See among other passages, John xiv. 2, 3. xii. 26. xvii. 24. 1 Thess. iv. 17. Compare Rom. viii. 17. 2 Tim. ii. 11, 12. Colos. iii. 1—4.

In John xvii. 5, Christ speaks of that "glory, which he had *with the Father*, before the world was." From all these passages taken together, it would seem that the phrase, *the Logos was with God*, amounts to asserting that he was *conjunctissimus Deo*, most intimately connected with him. If you ask me, *how*? I answer freely that I cannot tell. The Evangelist has asserted the *fact*, but has not added one word to explain the *modus*. If I could explain it, then perhaps I might define the distinction, which I believe to exist in the God-head.

But why should John assert such a connexion? In opposition, I answer, to those in early times, who asserted that Christ was a being not only *distinct from God*, but an *emanation from him*? The asseveration, that the *Logos was with God*—was from the beginning most intimately connected with him, and was *divine*, would, of course, contradict such an opinion.

But does the Evangelist here, mean to assert of the *Logos*, that he is God in the true and supreme sense, or not? This is the fundamental question between us. Analogy drawn from the New Testament usage of the word *Theos* (which no where else employs this word simply and singly, except to designate the Supreme God,) must be admitted strongly to favour the idea, that Christ is here asserted to be truly divine. I readily allow that in the Old Testament, the word *God* has various applications; that it is applied, (though only in the plural number,) to magistrates; that it is used to designate those, who, for a time, stand as it were in the place of God, as Moses was to be for a *god* to Pharaoh, Exod. vii. 1, and instead of God to Aaron, Exod. iv. 16. But it is not possible, in any instances of this nature, to mistake the meaning. The adjuncts, or context, always guard effectually against mistake. Men, or inferior beings, are never called *God*, or Gods *simply*.—We read of a "god to Pharaoh;" we read also, "I have said ye are gods,

but ye shall die like men." The Scriptures speak of the god of Ekron; the god of the Ammonites; the gods of the heathen, &c. Is a mistake possible here? But the *Logos* is called *God simply*. Nor is this all. Admitting that the name of itself determines nothing, (and for the sake of argument I am willing to admit it.) yet the writer has added explanations of his meaning, which seem to place what he intended to assert, by the expression in question, beyond the reach of fair debate.

John i. 3. "All things were made by him; and without him was nothing made which was made. Verse 10. The world was made by him."

And now we come, in order, to the consideration of the simple question, whether he who created the world, is really and truly divine?

First then, permit me to ask, If the act of creation does not prove the being, who performs it, to be omniscient, omnipotent and independent, is it possible for me to conceive of any thing which does or can prove the existence of such a Being? To bring this world into existence from nothing; to establish such perfect concord and design through all the operations of nature; to set in motion unnumbered worlds and system of worlds, and all in the most perfect harmony and order; requires more intelligence, more power, and more wisdom, than ever belonged to any finite being. And if these things do not characterise the infinite Being, it seems to me, no proof that such a Being exists can be adduced.

It is in vain to tell me here, that the creation of the universe can be performed by *delegation*; by an inferior and subordinate Being. What can be meant by omnipotence and infinite wisdom, (all of which must belong to a Creator,) being *delegated*? Can God *delegate his perfections*? If so, then the Gnostics, when pressed with the argument, that Jehovah, the God of the Jews, was the Supreme God, because he created the heavens and the earth, might have replied, that he did this only by *delegated power*; and that the act of creation, therefore, proves nothing. You reply to such an allegation; that the act of creating the Universe is one which no finite or secondary being can perform? If this act do not designate the absolute, Supreme, omnipotent, and omniscient Being; then no proof that such a being exists can possibly be adduced.

We use the very same arguments to confute those, who maintain that Christ created the world by *delegated power*. The apostle having decided the question, that Christ did create the world, has decided, consequently, that he must be *truly divine*.

FROM THE CHRISTIAN HERALD.

REVIEW.

The life of the Rev. THOMAS SCOTT, Rector of Aston, Sanford, Bucks, including a Narrative drawn up by himself, and copious extracts

from his letters. By JOHN SCOTT, A. M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Boston.—S. T. Armstrong, and Crocker and Brewster; New-York—John P. Haven. 1822. 12 mo. pp. 454.

THE man who voluntarily takes upon himself the solemn vows of ordination to the work of the Gospel ministry, and declares that he believes himself "moved by the Holy Ghost to take that office upon" him, while he is yet unacquainted with the very first principles of the religion he thus engages to teach, becomes indeed a "blind leader to the blind." Through the influences of divine grace, however, many such blind guides, and triflers with the majesty of heaven, after their entrance on the sacred employment, have been truly converted unto God, and have become eminently useful in the Lord's vineyard. Few individuals of this class have been more distinguished than the subject of the memoir before us, the pious and learned author of the commentary on the whole Bible.

Mr. Scott has been surpassed by few in the completeness of his character as a Minister of the Gospel. Dr. Pearson, in a letter addressed to the author of this memoir, characterizes him as an "able and useful minister, who has long been a burning and shining light in the midst of" the church; a faithful and laborious pastor of unequalled "zeal and diligence, and serious concern for the eternal interests" of his people; as "a wise, upright, disinterested and affectionate counsellor, on whose judgment and integrity" his friends could always rely; and in his family "he was all that can be comprised in a great, good, kind and tender relative."

Mr. Wilberforce has said of him—"the labours of his pen, blessed be God, have been so widely circulated as entirely to supersede the necessity of any other testimony to the superiority of his intellectual powers, or to the soundness and extent of his religious wisdom!"—"Were I required to specify the particular Christian principles which shone most conspicuously in his character, I should mention his simplicity of intention, his disinterestedness, and his generous contempt of this world's wealth in comparison with those heavenly treasures on which his heart was supremely set."

We feel assured that no person can peruse this volume without the deepest interest, nor without magnifying the grace of God, which was so strikingly displayed in producing the great change which took place in the life of Dr. Scott. A considerable part of the memoir was written by Dr. S. himself, in 1812, and this is interspersed with copious extracts from his valuable correspondence, and excellent and appropriate observations by the author. It is not our design to enter into a critical analysis of the volume as a literary production, but to transcribe a few extracts which will be found interesting and edifying to our readers.

The work is divided into chapters, each embracing an interest-

ing period of the Doctor's life. We quote from his own memoirs.

"My father thus records the time and place of his birth. "I was born, (says Mr. S.) on the fourth of February, 1746-7, answering since the change of the style, and the beginning of another century, to February 16, 1747. A small farm-house at Braytoft, in Lincolnshire, was the place of my birth. Braytoft is five miles from Spilsby, and about six from Skegness,—where a well known bathing place has since been built; but where, in my remembrance, only one solitary public house existed, on the seashore." p. 14.

He was originally designed for the medical profession, and was sent to the grammar school at Scorton, in Yorkshire, of which the Rev. John Noble was head master: where, during a period of five years, he made considerable progress in his classical studies, at an expense for the whole time of less than one hundred pounds.

"When I arrived at Scorton, I was asked what Latin books I had read; and my answer induced the usher to overrate my proficiency, and to place me in a class much beyond my superficial attainments. This, however, stimulated me to close application; and it was not very long before I overtook my class-mates, and with ease accompanied them. Had I then been again pushed forward, I might have been excited to persevering diligence: but, as I could appear with tolerable credit without much application; partly by actual proficiency, and partly by imposing on Mr. Noble, under whose care I now came; my love of play, and my scarcity of money for self-indulgent expenses, induced me to divide a great portion of my time between diversion and helping other boys in their exercises, for a very scanty remuneration, which I lost in gaming, or squandered in gratifying my appetite.—Still, however, I made considerable progress, and should have been at the head of the school, had I continued in it another year. But one thing is remarkable, considering what has since taken place, that, while I could translate Latin into English, or English into Latin, perhaps more readily and correctly than any other boy in the school, I never could compose themes. I absolutely seemed to have *no ideas*, when set to work of this kind, either then or for some years afterwards; and was even greatly at a loss to write a common letter." p. 17.

Of the evils attending large public schools, he thus remarks:

"I cannot quit the present subject, without observing the dire evils attending large public schools, where the boys are, for a very great part of their time, from under the eye of the master, however vigilant; and at a distance from parents and relations, and all whose presence would impose restraint upon them. Thus they are in a great measure, left to devise and practise wickedness together; they embolden one another to break through the defence of natural modesty: they teach their juniors the vicious practices

which they have learned from their seniors: they bestow pains to corrupt each other's principle; they often procure the vilest publications: and by the help of indexes, and other means, they sometimes become better acquainted with the most indecent passages of the classic authors, than with their daily lessons. The most clever, daring, and wicked of the elder boys, is the hero of the time being, whom all, that are near enough to him, envy, imitate, and emulate. When he leaves the school his most successful copyist takes his place; and the same scene is reacted again and again. Those who have money, purchase the company of such as are witty and entertaining: and not unfrequently they contract unsuspected habits of intemperance and licentiousness. Something may indeed be done, in many cases, to counteract these evils: but they are, in a great degree, inseparable from the system, and are very inadequately counterbalanced by superior advantages for the acquisition of classical learning." p. 19.

In September of 1762, Mr. Scott was apprenticed to a surgeon and apothecary at Alford, where his habit of attending church was interrupted, and most of his leisure time spent in an improper manner. At the end of two months he returned home in disgrace, though it appears his master, an unprincipled man, was much in fault. He spent the nine succeeding years with his father, where he endured many hardships and privations, and at last discovered that the provision which he might reasonably expect at his father's death, was intended for his brother.

"On this discovery, (says Mr. S.) I determined to make some effort, however desperate, to extricate myself: and I only waited for an opportunity to declare my determination. Without delay, my Greek grammar was studied through and through: and I made what use I could of my Latin books: my father, in the mean-time, expressing his astonishment at my conduct.

"At length, in April, 1772, I avowed my intention, in almost the worst manner possible. After a long wet day of incessant fatigue, I deemed myself, and perhaps with justice, to be causelessly and severely blamed, and I gave full vent to my indignant passions; and, throwing aside my shepherd's frock, declared my purpose no more to resume it. That night I lodged at my brother's, at a little distance: but, in the morning, I considered that a large flock of ewes, in yeaning time, had no one to look after them, who was competent to the task. I therefore returned, and did what was needful; and then set off for Boston, where a clergyman resided, with whom I had contracted some acquaintance, by conversing with him on common matters, when he came to do duty in my brother's village, and took refreshment at his house.

"To this clergyman I opened my mind with hesitation and trepidation: and nothing could well exceed his astonishment when he heard my purposes of attempting to obtain orders. He knew me

only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, 'Do you know any thing of Latin and Greek?' I told him, I had received education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and without difficulty I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, 'Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town I will mention you to him, and induce him, if I can, to send for you.' This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and was not accustomed to intrust to servants." pp. 29, 30.

(*To be continued.*)

FROM THE CHRISTIAN HERALD.

BENEFIT OF SABBATH SCHOOLS.

THE following statements were made by the Rev. W. Goodell, Missionary to Palestine, to the "Visiting Committee" of the Sunday School, in this city.

"In the account of a revival in the State of New-York, it is stated, that of thirty-five persons, who were hopeful sharers in the work, twenty-seven belonged to the Sabbath schools in that place. Of one hundred persons, who united with a church in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath school instruction. It is said, that of the Missionaries, who have gone from Great Britain to the heathen, nineteen twentieths became pious at the Sabbath schools. And that of the orthodox ministers in England, who are under forty years of age, more than two thirds became pious at the Sabbath schools. Henderson and Patterson, who have done such wonders on the Continent in regard to the Bible cause, it is said, received their first religious impressions at Sabbath schools. The celebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe—became pious at a Sabbath school! O! who can tell, how many Brainerds, and Buchanans, and Morrisons, and Martyns, and Harriet Newells, and Isabella Grahams, God is training in these schools, to become the blessed instruments of renovating the world!!"

MINISTERS OF THE GOSPEL.

No men in the world are under such obligations to do good as the Ministers of the Gospel. They who are "men of God" should always be at work for God. Certainly they who are dedicated to the special services of the Lord, should never be satisfied, but when they are in the most sensible manner serving him. Certainly, they whom the great King has brought nearer to himself than other men, should be more unwearied than others in endeavouring to advance his kingdom. They whom the word of God calls angels, ought certainly to be of an angelic disposition; always disposed to do good, like the good angels; "ministers ever on the wing to do his pleasure." It is no improper proposal, that they would seriously set themselves to think, "What are the points wherein I should be wise and do good, like an angel of God?" Or, "if an angel were in the flesh, as I am, and in such a post as mine, what methods may I justly imagine that he would use to glorify God? What wonderful offices of kindness would the good angels cheerfully perform for such their 'fellow-servants?'" We must call upon our people, "to be ready to every good work." We must go before them in it, and by our own readiness at every good work, show them the manner of performing it. "Timothy," said the apostle, "be thou an example of the believers." The true spirit of a minister will cause you to consider yourselves enriched, when those precious things are conferred upon you, and to prize them above lands, or money, or any temporal possessions whatever. "Let me abound in good works, and I care not who abounds in riches." Well said, brave Melancthon! It is to be hoped, that the principle that actuated you, when you first entered upon the evangelical ministry, was a desire to do good in the world. If that principle was then too feeble in its operation, it is time that it should now act more vigorous, and that a zeal for doing good should now "eat up" your time, your thoughts, your all. That you may be good men, and be mightily inspired and assisted from Heaven to do good, it is needful that you should be men of prayer. It appears very necessary that you should occasionally set apart whole days for secret prayer and fasting, and thus resume your studies with extraordinary devotions. You may obtain by prayer such an influence from Heaven upon your minds, and such an indwelling of the Holy Spirit, as will render you grave, discreet, humble, generous, and worthy to be "greatly beloved." You may obtain direction and assistance for the many services requisite to be performed in the discharge of your ministry. You may fetch down unknown blessings on your flocks, and on the people at large for whom you are the Lord's remembrancers.

COTTON MATHER.

MISSIONARY INTELLIGENCE.

FROM THE MISSIONARY HERALD.

MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES AT WOAHOO.

Subscription for a Church.

July 2. THIS morning we received the following note from Capt. Davis, addressed to Mr. Bingham:—

“Monday, July 2.

“My dear Sir,

“I am happy to inform you, that we have collected nearly three hundred dollars for the building of a church for the worship of Almighty God, and that it has the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.—The king is now on his way to this place.

Yours affectionately,

Rev. H. Bingham.

WM. H. DAVIS.”

Governor Boka and Governor Cox are subscribers. It will be built of the best materials, which the country affords. Thus shall we have, in this strange land, a temple for the worship of the living God, erected with the express approbation and cooperation of the government. The Lord be praised for his mercies to this mission; and for the prospects of usefulness, which are opening before us. We would thank God, and take courage. In due time we shall reap, if we faint not.

Aug. 9. The men, engaged to build a house for the worship of God, commenced putting up the frame to-day. It is to be 54 feet by 21 or 22. The timber is not quite so good as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favourable impression on the minds of the people, and induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus.

Experience of Halo.

15. To-day brother Loomis visited Halo, a chief, who has been sick several months. Thomas Hopoo has attended him almost daily, and laboured to impress his mind with divine truth, and not without encouraging success. He gives some evidences of piety. In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, “that he loved

Jehovah, and wished to be with him." When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible, and are able to read it.

19. Enjoyed the preaching of the word from Eph. v. 9. Captain Templeton and some other gentlemen visited the Sabbath school. The Captain was much pleased with the exercises. He has presented the bell belonging to his brig, for the use of the church now building. It will be an important article to secure regularity at our meetings on the Sabbath.

26. Blessed with the privileges of the sanctuary. A discourse from Heb. xii. 14. Mr. Loomis made a visit this afternoon to the sick chief. On his way, he observed a crowd of natives, a little distance off, near a house. It appeared that a chief had got intoxicated, and began to quarrel with some of the common people. Just before Mr. L. reached the house, a great shout was given, and the natives fled in every direction. Immediately they returned; and he saw them bringing away a dead man whom the chief had killed. The chief, it appears, broke a large stick from the fence and struck the man on the back of the head. No one attempted to touch the murderer for some time. The governor, at length, ordered him to be seized and put in irons. He was carried into the fort. Formerly the chiefs possessed more power over the common people, than they seem to have at present. If a man was murdered, and the act was done by a chief's orders, nothing more was said about it; unless the murdered man belonged to another chief, in which case some restitution was made.

27. We understand that the chief, who was confined yesterday, has been set at liberty. It is probable nothing more will be done respecting him.

29. [After describing the contention of a man and woman, respecting a child, whom both wished to retain, when about to separate from each other, the journal proceeds:]

Such contentions and separations are not unfrequent in this country. Mr. Young related to us the following incident, which shows something of the barbarity which is sometimes practised here. "A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for a while, then the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life."*

Dedication of the House of Worship.

Sept. 15. This has been an interesting day to us, and we are laid un-

* What benevolent heart does not weep at the recital of barbarities of this kind? And who does not bless the Christian Missionaries, who are teaching these barbarians the mild and benevolent principles of Christ.

der renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi. 16. Many things combined to render the occasion one of more than common interest. It is the first house which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the church and Lord of missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, and and to enable us renewedly to consecrate ourselves, and all that we have, to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured.

Nov. 11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached from Deut. xxxii. 29—31. "O that they were wise, that they understood this, that they would consider their latter end. For *their* rock is not as *our* rock, even our enemies themselves being judges." The object of this discourse was, to show the stability of the saint's Rock, or ground of confidence, and the instability of the sinner's, together with the testimony which wicked men have given on this subject. A numerous and attentive audience.

[Though the missionaries had received many acts of kindness from various classes of persons at the islands, yet there have been instances of opposition to the progress of divine truth. It is well known to all those who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men who have run away from the restraints of civilized society, and wish to practise wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored people; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies.]

MISSION IN CEYLON.

Uses of the Monthly Concert.

Sept. 4. The monthly prayer meeting of the missionaries in this district was to-day uncommonly interesting. Many plans for increasing our usefulness among the people were proposed, and most of them approved; particularly, opening a correspondence with missionaries in different parts of India, for the purpose of giving and receiving information. We likewise agreed to set apart a portion of time, at each meeting, for communicating any interesting religious information, that might be obtained, during the preceding month.

26. We have this day had a visit from the Rev. Mr. Browning and wife, lately arrived at this island, under the direction of the Church Missionary Society. They appear humble and interesting; much like their brethren already here. Their destination will probably be Randy.

Oct. 1. Brother Spaulding was encouraged to-day, while speaking to the people, by seeing the force of conscience exhibited in the feelings of one of our schoolmasters. After speaking at some length to the people, and appealing to their consciences, for a testimony of the truth of what was said, he pointed to this man, and asked, "What excuse will you give when God inquires,—Why did you not believe my word,—why did you not accept of salvation through Christ?" He paused a moment;—the tear started in his eyes, and he said, "None. I shall be condemned." The question seemed to bring him before God, and cut him to the heart.

Preaching of a converted Native.

31. Christian David visited us to-day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people, he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogatories, requiring an answer, and it was highly animating to see the readiness with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.

Celebration of the Lord's Supper at Oodoville.

Nov. 5. This has been an exceedingly interesting day to us. We have, for the first time at this station, enjoyed the privilege of

commemorating the sufferings of Christ at his table. This seemed more like erecting the standard of the cross here, than any thing before done. The people stood amazed, and seemed to say, What new thing is this? It was a pleasant season. Oh, that the vine thus planted here may take root, and spread its branches in this barren land, until all around may find under it a refreshing shade, and take from it the fruit of life and live for ever. One of us, for the first time, preached in Tamul.

Assault and Robbery of a Native.

3. Brother Winslow was called up this morning at 4 o'clock, by several natives, who had brought for surgical aid a man wounded by robbers. On examining the man, he found that one ear, in which there had been rings, was very much torn, and his head beaten. It seems he was sleeping outside of his house, and that the robbers, three in number, attacked him while asleep. Having beat him on the head with a club, one of them attempted to pull his rings from his ears; but the ear not readily giving way, he tore it with his teeth. It was principally to have the ear joined together, that the man was brought. Every little surgical aid of this kind gives them very high ideas of our skill. As the neighbourhood was soon alarmed, the robbers did not succeed in getting any thing more than the jewels from one ear, and the man's clothes. It is astonishing to what extent these robberies are practised. In New England a robbery like this would stir up the whole country;—but here it is thought nothing of. One of those who came with the wounded man, a schoolmaster of ours, being asked, "Where do the robbers probably live?" he replied—"In Oodooville." "Are there many robbers in Oodooville?" "Yes, many robbers." "Why then do they not come and rob us?" "All the beasts," said he, "are afraid to go into the den of the lion."

The truth is, these robbers are extremely timid, and rarely venture to attack a white man. It is trying, however, to be surrounded by people who have no higher principle than fear. The natives, almost without exception, will steal any thing they can lay their hands on. Scarcely one of them is to be trusted any farther than you see him. This is a state of society whose evils are altogether unknown in America. The government holds a strong arm over the people, but the corruption is too general to be restrained. Though there is a regular watch in different parts of every parish in the neighbourhood of Jaffna, it effects very little. The vidan, perhaps, who has the charge of the watch, will himself be at the head of a gang of robbers. A case is now on trial before the magistrate of Mallagum, for an extensive robbery, committed by a number of men, with whom not only the vidan, but the chief man in the parish, was connected. One of the robberies was of the storehouse of a native, from which a considerable amount of property was taken. The vidan was the leader. Early the next

morning, he was called to make inquisition for the stolen property. He immediately searched all the houses in the neighbourhood, alas, in vain; for the stolen property was in his own house! The manner in which these robbers make their depredations is very curious. On approaching a village or a house, they fire a gun, to give notice that they are at hand. One would suppose that the people of course are prepared for them—and they are prepared in a very singular manner; for, the moment they hear the gun, they are so much alarmed, as to be almost incapable of motion. They can neither fight nor run away; and the robbers enter their dwellings, and take just what they can find. They seldom commit murder; but a short time since, however, in an adjoining parish, they cut a man's throat, after robbing him of his jewels, so that he is since dead.

Bible Society composed of Natives.

Dec. 8. To-day, Mr. Spaulding attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a native assistant association lately formed. It is composed entirely of natives, and conducted principally by themselves. Forty Rix dollars a month is already subscribed, and upwards of 60 of the most respectable natives were present at the first meeting, and took an active part in the concerns of the society. This is the first of the kind, which has been formed in the island, and the first, which has been composed so exclusively of natives, in India.

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

January 2, 1822. A day of fasting and prayer by the mission family. We found it good to seek after our God in this way. We all seemed to feel the infinite importance of enjoying the presence of God, and our utter inability to do any thing for his cause without the aids of his Spirit.

4. The Rev. Mr. Marshall of the Methodist connexion, and Mr. Jack, called on us. This evening the family were collected, and brother Marshall gave us a discourse on the goodness of God in sending his Son into the world to save sinners. We desire to bless God for sending this dear brother to visit us. We think we have been edified by his preaching.

Feb. 4. Brother S. J. Mills came, bringing his younger children to receive baptism. His wife, his neighbour Fields, and six others, came with him, as he says, to receive further instruction in the good things contained in the word of God. They purpose to stay until after the Sabbath. Having no pious interpreter at hand, we sent for sister Lydia. Brother Mills and his company gave very serious and solemn attention to the word. The first part of the Saviour's

sermon on the mount was read and interpreted, with expositions and remarks. The exercises closed with prayer, the substance of which was interpreted. Brother Mills says, one of the men and two of the women are from a remote part of the nation, 100 miles from his house;—that they heard nothing of the Saviour, until he told them;—that they have concluded to remove and live near him, in order to receive further instruction, and unite with him in the worship and service of God.

Zeal of a Cherokee Convert.

8. Mr. Reece, being sent for to interpret, came, and expects to stay till after the Sabbath. Had our Cherokee friends together. Mr. Hoyt spent the most of the afternoon in reading and explaining to them select parts of the sermon on the mount. In the evening they were again collected. The children of the school were present. We sung a number of Cherokee hymns, and, to our astonishment, all our visiting friends joined with us, and sung very correctly. A part of the Saviour's last words to his disciples was read, after which brother Mills made a long and animated address. How thankful we ought to be, that our God is thus raising up instruments *here*, to communicate his word to this people, and such, too, as are able to declare the love of God from their own experience.

Death of Mr. John Brown.

Heard the melancholy news of the death of our dear brother, John Brown, jun. of Creek-path. He died last week, of the consumption. Two years ago he was in heathenish darkness. About that time his brother and sister told him of the Bible, and some of the important truths it contained; and he soon felt an unconquerable desire to read it. He could then talk and understand familiar English. Soon after a school was opened in his neighbourhood; he applied himself, with the most unwearied diligence, to study. In the course of six months, he learned to read intelligibly,—read the New Testament through once, and about half through again,—wrote a number of legible letters to his friends,—became a hopeful convert to the Christian religion, and a member of the church of Christ, which he continued to adorn by an exemplary life, till his departure from these dark and afflictive scenes, to join, as we trust, the Church of the first-born in heaven.

Request for a School.

March 29. A request was sent us, from a settlement about thirty miles from this place, to supply the people with preaching a part of the time. Most of the people in that settlement understand some English. They say they have never had more than one sermon preached in the place. Since the people heard that discourse, they have frequently tried to get some one to preach to them. We regret that there has hitherto been a necessity of keeping a minister of the Gospel

in the school at this station, instead of giving his whole time for the work of the ministry; especially as there is so great a field spread for preaching among this people. We hope this necessity will soon cease; and most ardently pray that the Lord of the harvest will send forth labourers, till every Macedonian cry around us can be answered.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

EXTRACTS FROM THE JOURNAL KEPT AT DWIGHT.

Opening of the School.

January 1, 1822. According to notice given on the 29th ult. the new year, to which our forfeited and unprofitable lives are protracted, has commenced with the opening of a small school.

Three Cherokee children were brought us to-day by parents, who had waited long and anxiously for an opportunity to commit them to our care and instruction.

2. A little girl, about six years old, was brought to us to-day, with the request, that we would take her and keep her till she herself was satisfied that she had learned enough. When her grandmother, who came with her, was about to go away, the child clung fast to her, and cried to go also; but she embraced an opportunity to get away unobserved.

12. *Sabbath.* Our little congregation, which has consisted mostly of our own family and hired help, is beginning to increase. It was larger on the two last Sabbaths, than it had been at any time previous. To-day the number was about 75; some of them from a distance of 25 miles. Mr. W. preached from 2 Thess. ii. 16, *good hope through grace.* Eight additional children were also brought us, which makes the whole number eighteen; more already than we intended to receive during the winter. But we cannot consider it as our duty at present to send back to the forest those who come and sue for admission into the family and school. The Lord grant us grace and wisdom to walk before them with uprightness, and to be faithful to the trust confided in us. We had almost exhausted the patience of our Cherokee friends, before we were able to take children, and some of them began to look upon us with a suspicious eye, doubting whether our real object was what we had pretended. But since we have opened our doors for the reception of their children, we see no face without a smile.

CHOCTAW MISSION.

STATION OF MR. WILLIAMS.

[Our readers are aware, that last autumn Mr. L. S. Williams commenced preparations for a school, at a place called the French

Camps, on the road leading through the Choctaw Nation, from Tennessee to Natchez. The school was soon after put into operation; but was necessarily suspended toward the close of March, on account of the ill health of Mr. and Mrs. Williams. At this time Mr. Hopper made them a visit from Mayhew, and took charge of the school for a season; thus enabling them to visit Mayhew, and try the effect of travelling. The result was very favourable to health, and they resumed their labours with cheerfulness and alacrity.

After stating more at large the particulars, of which the above is a summary, Mr. Williams, in a letter dated June 18, 1822, proceeds as follows:]

I hasten to tell you what the Lord has done for his Zion, in this wilderness. He has favoured this little spot with the influence of his Holy Spirit, so that now it appears truly sacred and holy ground. Already may it be said, *this and that man were born here*. He has made glad the hearts of his people, by the rich communications of his love and mercy to perishing sinners.

The third Sabbath in May was a memorable day to this establishment, and to the Choctaw Mission. Previous to that, however, there was one instance of hopeful conversion in the case of a black man. Sometime in the month of March he was struck with an awful sense of his situation, while at work, and in the very act of cursing and swearing bitterly at something which vexed him. Mr. Kingsbury, who preached here two Sabbaths in that month, had considerable conversation with him, and there appeared evidence that a work of grace had begun in his heart. His conduct since bears testimony to the hope of his having experienced a saving change. But it was on the day abovementioned, that the presence of God was distinctly manifest.

[The journal then goes on to state the particulars of a very hopeful work of grace going on among the heathen and others.]

WESTERN ASIA.—SAMARITAN JEW.

THE following conversation took place between Mr. Wolff, a Missionary in the employ of the London Jews' Society, and a Jew.

Dec. 23, 1821. Mr. Joseph Damiani, introduced me to day to Israel, from Naplus, (Sichem,) Scrivano to a Turkish merchant at Jaffa. He is one of those few decendants of the Samaritans residing at Naplus. He received me with cordiality; I addressed myself to him in the Hebrew tongue, he was only able to understand the expression *Lasan hakodesh*, (the holy language.) I asked him, namely, whether he speaks the holy language, (the Hebrew;) he showed me three Samaritan manuscripts, the first contained the

fourth part of the books of Moses, the second, a book called *Mimar*, old sermons of their priests, which he affirmed were above 1600 years old, and the third manuscript contained a catechism for the Samaritan youth, which consisted of the Ten Commandments of Moses; all these manuscripts were written in the Samaritan language, which I was not able to read. Israel is of an amiable countenance: another Samaritan was there beside him.

I. Do you sell these books?

Israel. No Samaritan will ever sell his books!

I. Are you in the possession of the Prophets and the Psalms of David?

Israel. We do not acknowledge any other prophet besides Moses, we do neither acknowledge *Isaiah*, nor *Jeremiah*, nor *Ezekiel*, nor the *Psalms* of David, nothing, nothing but the books of Moses, we despise likewise the *Talmud* and the *Mishna*. There is much to be found in the books of Moses, not every one is able to understand them nor can enter into the depth of them.

I. Why do you not believe in the Prophets?

Israel. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.

I. What do you think about Messiah, whether he is already come, or shall come?

Israel. He shall surely come, and his coming will be glorious, a fiery column shall descend from heaven, and we shall see signs and wonders before his coming! Believe me, my lord, I am young, but I have studied the books of Moses diligently.

I. Who shall be the Messiah?

Israel. There shall be two; the first (but not the chief one) shall be *Joshua*, the son of *Nun*, the disciple of Moses; the other of the tribe of *Joseph*.

I. Have you any communication with the Jews?

Israel. No; an enmity from the time of *Joseph*, the son of *Jacob*, whose descendants we are, exists between us.

I. What was the cause of your first enmity?

Israel. *Joseph* was a good child, and beautiful, and beloved of his father; his brethren, *Simeon* and *Levi*, hated him, and when his father sent *Joseph* in the field, an angel appeared to him, and said, "Thy brethren are in *Dodaim*;" he went to them, they saw him, and tried to kill him; but *Judah*, who had much authority among his brethren, persuaded them to sell him to a caravan of merchants, and thus came *Joseph* into Egypt; there he became the first after Pharaoh, and there he begat *Manasseh* and *Ephraim*, and we are his descendants. *Joseph*, our father, has pardoned them their offence, but we his children, would never forget that *Joseph*, our father, was so rashly treated by his brethren! And from that time is the division, till we finally separated from them, and worshipped no longer at *Jerusalem*, but upon *Gerizim*.

I. Will you give me letters for your brethren at Naplus? I love you, and will inquire into your state, and many of my friends in England will be rejoiced to hear more about you.

Israel. With the greatest pleasure will I give you letters; we know that when nations from afar shall come to inquire into our state, the time will not be far off, the time of the redemption, the time of the arrival of the Messiah! Tell me, my lord, are not some of our brethren in England!

I. I do not know.

Israel. We have heard that some of our brethren lived in the desert of Moscovia.

I. I would advise you to enter into a correspondence with my friends in England about your nation; I will forward the letters.

Israel. I will give you letters for all my brethren; you may live with them, and they shall love *your lordship*.

I. I love you, very much, *my brother*.

Israel. What is your name, my lord?

I. *Joseph Wolff*.

Israel. Joseph? Joseph? Joseph? and repeating my name, he looked continually in my face, and said, Yes, I will give you letters; you will not find many Samaritans, but the Lord does not consider the number, he considers those who love him and keep his commandments. God blessed Ishmael, and made him fruitful, and multiplied him exceedingly, and begat twelve princes, and made him a great nation; but he established with Isaac his covenant, and the Lord drove Hagar out of the house of Abraham. He gave Isaac to eat of the manna which was endowed with the tastes of the best fruits of several kinds.

I. We do not find the latter observation in the book of Moses.

Israel. I have told you from the beginning, that the book of Moses contains many hidden things, but not every one enters into the depth of them.

I have observed that the Samaritans, notwithstanding their rejection of the Talmud, have adopted notions of that book; as for instance, that an angel appeared to Joseph, and of the several tastes the manna was endowed with; fables taken out of rabbinical books. Or, perhaps, the rabbies have taken those notions from the Samaritans. I continued to ask him,

I. Have you still sacrifices?

Israel. (With a joyful countenance,) Yes, we sacrifice once every year an animal, on the feast of Passover, and we have a high-priest from the family of Aaron.

Poor Samaritans, no fire comes down from heaven to receive your sacrifice, it is no longer a sweet-smelling savour unto the Lord. Come to the High-Priest after the order of Melchisedek, who in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared! Poor Samaritans, I shall have

many things to say of him to you, on my arrival at Naplus. Dear Samaritan brethren! turn your eyes to that High-Priest, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens, who did offer up once a sacrifice for the people's sins, when he offered up himself.

Israel. (continued) I still could tell you more of the mount Gerizim, which was blessed, and mount Ebal, which was cursed, but you will be informed at Naplus; but I must ask thee a question, my lord—We received some years ago, a letter by the way of Aleppo, which was written in France by two gentlemen, the name of the one was Gragier, but I have forgotten the name of the other.

I. What did they write to you?

Israel. They asked us deep questions, and among others, they asked us the reasons of our having given up the trial to seek every year for such and such an ox? Dost thou know, my lord, whether Gragier, and the other whose name I do not remember, reside in a city called Paris?

I. Gragier is most probably Monsieur Gregoire, and the other, perhaps, Sylvestre de Sacy. I could not understand well the description of that ox, nor was Mr. Joseph Damiani, who interpreted as often as I wanted a word, able to explain to me the meaning of it. I hope to inquire at Naplus; for that kind Samaritan gives me to-morrow letters for Naplus, so that I shall have a lodging in the house of a Samaritan Jew.

On my returning to the house of Mr. Damiani, Assaid Ahya Effendi, formerly commander of the castle at Jaffna, and now residing at Jerusalem, a Mussulman, entered the room of the Consul. As I had just with me the Arabic New Testament translated by Sabat, I showed it to him, and desired him to read something in it, and tell me his observations about it. He read attentively the genealogy of Matthew, and he exclaimed suddenly, "I observe a great error."

I. Be so kind as to show me the error.

He showed me Matt. i. 24, and said, "And took unto him his wife;" this is not true, for Jesus was not the son of Joseph, the Nabi, (prophet.)

I. The following vere answers your difficulty, "And knew her not till she had brought forth," &c.

Assaid Ahya Effendi. Then the word *wife* is not well chosen, he ought to have said *bride*. The second error he found was that Matthew ought not to have said, Joseph was a just man; but that he was a *Nabi*, (prophet.)

He gave me a letter of introduction to a learned Mussulman at Jerusalem, whose name is Said Effendi, who will give me lessons in Arabic.

Dec. 30, 1821. Israel, the Samaritan, called again on me, and gave me a letter of introduction to his relatives at Naplus, the ancient Sichem. I asked whether they had the book of Joshua; he

told me that they are only in possession of the history of Joshua, but the book itself is lost. I asked further, what do you think about the character of those men whom Jews and Christians consider as prophets?

Israel. Those persons have been the reasons that the schism among the Jews became every day stronger and stronger, and the enmity from the times of Joseph was established for ever. Ali, an old man, called by the Jews Elijah, came to the king of Samaria, who was a young man, and he (Ali,) thought himself not honoured enough by the young king, and therefore, went about and exasperated the minds of the people against their king. Certainly, that was not the reason Elijah grieved, but rather that Ahaziah inquired of Beelzebub,* as if there was not a God in Israel.

FROM THE SEAMEN'S MAGAZINE.

SCILLY ISLANDS.

St. Mary's, Scilly, Jan. 22.

DEAR SIR,—For the first time during this severe winter, our port is *thronged* with Seamen.—The wind, for several days, has blown a storm from the East and North East, and the ships from the several ports in both channels are now pressing into our harbours.

As the hundreds of precious souls are likely to continue here but a few days, I must not lose the least opportunity either for preaching the Gospel or distributing religious tracts. I have sent for every pious man on the Island that can afford his time; and for a few Seamen who have often visited Scilly, and have divided them into three companies. One boat's crew, with 300 tracts, is gone with Capt. D—le to Grinsley Harbour; four men are pulling Mr. Davies, who has the Bethel Flag and 450 tracts, through the road, and the last company, with myself, are just going on board the different ships in St. Mary's pool. As the tide is not yet sufficiently favourable for our boat, I snatch the interesting moments to write a line to my dear friend respecting our proceedings. Early in the winter I got the following notice printed, which is now stuck up in every part of the town:

SEAMEN!

“Without money and without price!!”

Pilots and Fishermen will

Direct all strangers to Mr. Jeffery's,
for

Religious Tracts.

Last evening the Bethel Flag was hoisted near our Meeting-house in this town; about 20 Seamen attended; we cannot often prevail on great numbers to attend chapel, unless there has been previously divine service on board some ship. Two men were

washed overboard from the packet on her last passage from Penzance; by this awful Providence a widow and four miserable orphans are added to the long list of sufferers on the islands. The boat is ready; at present I must write no more.

The three companies are returned; it has been a pleasant day, though not wholly without danger, as the undertow of the sea, and the swell around the rocks is very violent. The substance of the report is truly gratifying, and may be communicated in a few words:—The tracts were received by the greater part of the Seamen with a pleasing eagerness, and some of them thankfully listened to religious advice.

A short anecdote may be inserted:—*T. Stephens*, a common sailor (belonging to the schooner *L—*, of *B—*, *J. Adams*, master,) was offered a Tract. "My brave fellow, I hope you will read it;" he took me by the hand and appeared to be much affected. "My dear Sir," said he, "this is not the first time I have had your good advice—do you remember when you preached on board the cutter—, in *St. Mary's Pool*?" "Yes, very well." "I was there"—(bursting into tears.) "Oh, I shall never forget it: your text was—'How shall we escape if we neglect so great salvation!' This is your book, (pulling out the *Negro Servant*.) You gave me this after you had finished the sermon." "I hope you have not continued to neglect your salvation?" "No, Sir, I hope I have not; the Lord has taught me to pray, and I am persuaded that he will hear prayer when offered in the name of Jesus. I have been a great sinner, but there is mercy, you know, Sir, for the vilest when they believe in Jesus; Lord help my unbelief!"

Thus, Lord, thy waiting servants bless,
And crown thy Gospel with success.

When I handed a Tract to *Robert Richards*, on board the *Betsy*, of *L—*, "Ah, Sir," said he, "I was not too well pleased with you once in *Tresco*." "Why was that, my good man?" "Don't you recollect when you came on board one morning, and took away a boy that I should not beat him?" "What, are you the man that was beating the poor boy so cruelly?" "Ah, Sir, I was a fool and a mad-man then, but since I have heard *Mr. Smith* preach at *Bristol*, I could not act so cruelly now, Sir! No, I'll be kind to every body; I'll forgive every body; and I hope the Lord will have mercy upon me. I heard you preach last night, Sir; how good the Lord Jesus is to die for such miserable sinners! we must not trust in ourselves, but the grace of God is sufficient for us." I took this man to my house, and, by the help of the Bible, endeavoured to give him clear views of the method of redemption.

Last evening I preached on board the *Chance* schooner, *Thomas Nance*, master. Great exertions were made by the captain and his crew to accommodate the numerous Seamen and Islanders. The *Chance* was most conveniently situated, and the evening was

most delightfully serene; the windows of several houses were opened at the commencement of the service, and were surrounded with sea masters and others, who appeared to listen most attentively. Several Sailors, on hearing the first hymn, ran up about half way the mast, and there continued until the other parts of the congregation began to move from the vessel, when they came down and kindly assisted us on shore. I had fixed my friends in convenient places for giving a Tract to every Seaman, but this was not done so easily as was anticipated, for the congregation was numerous, and very much scattered. About 500 were distributed among Sailors, Pilots, Fisherman, and others, and more promised this morning to such as were not supplied.

As some parts of the congregation were situated at rather too great a distance for my voice in its usual key to reach them, I was obliged to make a little more sound than I could well bear, and in consequence am poorly this morning; but these are interesting and blessed seasons. I cannot dispense with their luxury from the idea of dying a little before my time.—The Bethel Flag is again at the mast head, and I promise myself a goodly number of Seamen in the evening.

I remain, dear Sir,

Yours, most respectfully and sincerely,
J. T. JEFFERY.

FROM THE CHRISTIAN HERALD.

"GOD MEANT IT UNTO GOOD."

(Translated from the German.)

In a village in Germany, there lived a poor old farmer, who supported himself and gained sufficient to build a small house and barn, and to purchase some cattle, by his own honesty and industry. But he had a bad neighbour, who was envious against him, and not very well pleased in seeing him get along so comfortably in the world, could not rest day nor night, for thinking how he should injure him. In the mean time the poor man done all in his power to please him—lent him corn for his bread, his farming utensils, and every thing which he asked; and said often to him: "Good neighbour! I wish you well. I do you no evil. Let us live in peace." All this availed nothing, but he continued trying to vex him—would not repay the corn he borrowed, and broke his tools, in the bargain. At last the poor man would not lend him more, (and none could blame him for it,) which made his neighbour still more malicious against him. If he put up a fence, he would at night pull it down, and poison his cattle.

The worst comes yet. In harvest the poor man gathered his grain, which he had raised, with a great deal of labour, into his barn and granaries, until they were full: the rest he must needs

leave out-doors. Now what does that wretch do? He gets up in the night, and sets the grain on fire, which was left outside; from which the barn and house caught, together with the bad neighbour's house and all its contents, and burned down to ashes, so that he saved nothing; and afterwards was compelled to beg from house to house for his bread.

The poor man was very much disheartened. It hurt him most to think that his neighbour had done this, which he could not prove. He groaned and said, "O thou good God! it is hard to lose, in one night, my house and all, through the malevolence of one man; but thou gave them to me, and permitted that I should lose them. I now give all my things up to thee." Then he began to clear away the rubbish from the old house, and solicited the assistance of his good neighbours to help him build a new one. He borrowed a small sum of money to defray the expenses, and gave for security an acre of land. One evening, while he was returning silently from the quarry, with a load of stone, his thoughts dwelt upon the misfortunes which he had experienced: but they overwhelmed his mind; and in order to give vent to his feelings, he sung the following lines:

"O God! Thou art as rich to day, as ever!
My trust I put in Thee."

Having his eyes fixed upon the ground, as he walked by the side of his cart, he saw something shining; and lifting it up, found it to be a very handsome, heavy box; but he put it into his feed bag, without opening it; saying to himself, "It must be that gentleman who passed me by the quarry, has left this. I will save it. Somebody will inquire for it." This was the beginning of his good luck. He had not proceeded more than two hundred paces, with his box, before two men came riding up to him, asking him very rudely, if he had found any thing. "O yes!" said the honest man, "one box in the way." "Give it here," said the other in a moment, "our master lost it." "No, no," said the farmer, "I can't do so; I will give it to him myself." Then taking his horse out from his cart, went with them to the house where the gentleman had stopped. This box contained rings, pearls, watches, jewels, and many other precious things to the amount of 500,000 dollars. The honest man, getting down from his horse, went immediately to the gentleman and said, "Here is the box just as I found it. I have not touched it. God forbid that I should keep any thing that is not mine." The gentleman's wife taking, opened it, and found nothing lost. "God sir!" said the gentleman, "are you always as honest?" "O!" said the good man, "a few days ago I was well off—had a good house, and a barn full of grain; but my neighbour set them on fire, and I was burned entirely out; and now am left a poor man. But I give it all up to the Lord—he doth all things well." The gentleman, being awed with the narration of the poor

man, looking upon his wife very earnestly, called to his servant to bring his pen and ink from out of his waggon. The servant having done as he was commanded, the gentleman said to the farmer—"You are an honest and unfortunate man! I will give you 500 dollars for this act, and a letter to my cousin, in your town, who will liberate you from two years taxes. The poor man was overpowered with these words, and unable to speak for some time. But said, "O sir! that is too much; that I cannot take. What should I do with all that money? The people would think I had stolen it. O, good sir! if you would give me enough to buy one cow only, I shall be satisfied." "You shall have one and more too," said the gentleman; "but this money you must take, that is yours." The poor man stood trembling, and said, "O God! I give it all up to thee." The lady then taking his feed bag, put the money therein; and giving it to the farmer, the gentleman said, "Go thou in the name of God! my servants shall accompany you home; and tomorrow you can build better." The poor man then parted from his benevolent benefactor, accompanied by the servants, to return home. At night he retired to rest, but was unable to sleep, for thinking how wonderfully the Lord had helped him out of all his troubles. In about a quarter of a year, when his house and barn were completed, there came a waggon before his door, heavy loaded, and two fine cows behind it. The waggoner asked for the good man; and when seeing him, said,—"You thought my master had forgotten the cow which he promised; he has sent you two; they could not come before, because your barn was not built. All in this waggon is yours also." Here was furniture, pork, hams, seed-corn, and many other things. The good man was silent again, and knew not how to express his thankfulness for this bounteous supply.

All this time the bad neighbour was living without house or home; no one would receive him into their employ or take any care of him, because they knew him to be a dishonest man and a firer. He was compelled to beg, sick and poor, from door to door, and trust to the mercy of his neighbours for bread. One day he came to the door of his neighbour, who seeing him, was moved with compassion, and said, "O God! is that you? Come in. I will forgive you every thing. Set down and eat." This kind reception bowed the heart of his once inveterate enemy so much, that, falling down upon his knees, he confessed all that he had done to injure him, implored his forgiveness, and promised to do no more such crimes. "Will you not?" said the farmer; "then I will keep you in my employ: I want a man to help me." His neighbour went in, and continued with him until he became an industrious and useful man; which pleased his friend, and led him to say often to him, like Joseph,—"*You thought evil against me; but God meant it unto good.*"

VERUS.

FROM THE CHRISTIAN MIRROR.

REVIVAL OF RELIGION.

WE are not this week blessed with the privilege of announcing to our readers any *recent* instance of the effusion of the Spirit. We present them however with an interesting account of a work of older date, which we abridge from the *Christian Spectator* for September. The pastor of the church in *Goshen, Connecticut*, after stating that the church had been for 12 years in a declining state—that alienation and variance had prevailed among them to a great degree—that in the spring of 1820, two of the leading members of the church were suddenly removed by death, and another disabled by a paralytic stroke—that the impression caused by these events began to wear off, when another stroke of the rod followed, which seemed to take effect,—thus proceeds:—

A beloved deacon in the midst of his usefulness, who seemed to be a pillar in the church, and who possessed in a high degree, the confidence of all classes of people, was cut down and numbered with the dead. At his funeral there appeared to be a humbling work begun in the hearts of some of the children of God. They looked upon each other, and upon the church around them, and seemed to say, "Why sit we here until we die?" From this funeral, which occurred in the early part of June, we date the commencement of the revival.

The day after the funeral the pastor was called to leave his flock a few weeks. When he returned, he found no visible demonstrations of a revival; still believing that God was at work among the people, he felt a desire to ascertain the truth. Accordingly, after public worship on the Sabbath, the church was requested to tarry; and a proposal was made, that there should be a special church meeting held on the next day, for prayer and conference. The proposal was approved and the appointment made. The next day the conference room was filled at an early hour. It was judged that about two thirds of the church were there. An unusual appearance of interest and solemnity was remarked before the exercises commenced. A pastoral address was delivered from the following words of Nehemiah, 2d chapter, 17th verse: "Then said I unto them, ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach." Before the meeting closed, the evidences of the special presence of God were unequivocal and impressive. At the close of the meeting the subject of a revival of religion was brought distinctly to view, and all those who felt desirous to see the gracious work and were willing to engage in it, were requested to signify it, by rising from their seats. All but one arose. Many were melted in tears, and it is believed that many hearts were ready to say,

"Lord what wilt thou have me to do." "Come and let us build up the wall of Jerusalem, that we be no more a reproach." The meeting was dismissed, but the members could not separate; they took each other by the hand, and lingered about the place. Some cases of alienation which had baffled all human exertion, were that day effectually healed. Two brethren in particular were at that meeting, who had long been separated in their feelings, and whom the committee of the church had in vain endeavoured to reconcile. On the way home one of them passed by the house of the other,—when opposite the house he stopped and told his wife, who was with him, that he could not go by. They went in, and he made a humble confession to his brother in the presence of his family, and asked forgiveness. This moved the heart of the other, and he in his turn confessed and begged forgiveness. It was a melting season, and the reconciliation appeared to be cordial. On the whole, that Monday was a memorable day in this place, and will not soon be forgotten by those who were present. The meeting which commenced that day has been kept up regularly on Monday of every week till the present time. Before the members separated, it was proposed that one of the brethren should accompany the pastor in a series of pastoral visits; and that no time might be lost, it was agreed to begin the next day at one extremity of the town, and pursue a regular progress through the society, as God should give strength and opportunity. Accordingly the next day the labour was begun. But here a trial of faith was presented. Not a single instance of particular awakening could be found or heard of. In some families which were first visited, it was with difficulty that the subject of religion could be introduced. The day was spent without any encouragement. In the evening a meeting was attended at the school house in the neighbourhood. A few collected, but profound stupidity was apparent in most present. But an appointment was made in the same place for the ensuing week. In the mean time the labour of visiting and personal conversation was continued. Before the conclusion of the week, some individuals in that district began to be solemn. The unusual engagedness of christians around them, which they could not but see, began to make them feel that it was time for them to awake. Particularly, a female prayer meeting, instituted in that district at this time, was a means of fixing the attention of some. When the time arrived for the next meeting in that district, the scene was greatly changed, the school house was crowded, and an unusual solemnity appeared in every countenance. From this time the work appeared gradually to advance in that district.

The same course of family visits and personal conversation was extended as soon as practicable to other districts, and the same blessing in one degree or another seemed to follow. Thus the work made a regular progress through the town, from south to north, until it extended to almost every district.

For a considerable time after the work comenced, the youth seemed to stand aloof from it, and were generally unaffected. Some-time in October, after public worship on the Sabbath, a particular invitation was given to the youth to meet at the house of the pastor, the next Friday evening, without explaining the object. They however took the alarm. They anticipated an unwelcome interview for the purpose of personal conversation on the concerns of their souls. Some, who felt that they could not decently, or consistently with the feelings of their parents, avoid the proposed meeting, resolved, if possible, to defeat the object in another way. They judged that if a great number could be collected of all characters, and the house filled, that the design of personal conversation would be rendered impracticable, and that the responsibility would be destroyed by being thus divided. They therefore exerted themselves to procure a general attendance. When the time of meeting arrived, the pastor was astonished to find his house thronged with the youth from all parts of the town, and those of all characters. He however proceeded to address them in the best manner he could, being ignorant of the cause that had brought them together. Before the meeting closed, those who had been active in this plan, began to feel the folly and sin of their designs. God was pleased to interpose by his Spirit to render the meeting very solemn. Many, whom no ordinary solicitation could have induced to attend the meeting were thus brought within the reach of the truth, and were impressed with a sense of their guilt and danger, and the result was highly favourable. Another meeting was appointed, which was equally full, but from very different motives. These meetings have continued to the present time, and have, it is believed, been the means of saving good to many of those who have attended. They have for several months been conducted almost exclusively by the youth themselves.

When some of the youth began to indulge a hope, they associated together on the intermission of public worship to pray for their companions.

This meeting increased in numbers every week, until it became a most interesting, happy meeting,—a bond of union among the youth,—a season of communion with God and with each other, which they will never forget. It still continues as a monument of the great and joyful change, which the grace of God has wrought among the young people in this place.

The case of one young man, as illustrating the feeling of the natural heart, and the sovereignty of divine grace, it may be proper to mention.

He was the subject of serious impressions about five years previous to the late revival.—At that time, under peculiar temptation, he deliberately made the resolution that he would dismiss the subject of religion forever, with the impression that there was no mercy for him; and that he would try to be satisfied with having

his good things in this world. After this resolution, he appeared to be left to great stupidity.—He early perceived the approach of the late revival, by witnessing the increasing faithfulness of christians. He saw that they were in possession of a new spirit, and he felt that the consequences were certain. Believing that there was no hope for him, he did not wish to be tormented before the time, as he thought he must be by being a spectator of a revival. He therefore determined to take a journey to a distant part of the country, and be absent until the revival was past.—He accordingly departed, and was absent several months. When he thought he might safely venture home, he began to retrace his course, carefully inquiring, as he approached his native town, into the state of religion.—He soon learnt that the revival was going on. This brought him to a stand, and he had some thoughts of turning back. But he finally concluded to come home, and fortify himself in the best manner he could. After his return, he made great efforts to appear entirely indifferent to the subject of religion. But in spite of himself, the realities of it would sometimes rush upon his mind with irresistible power. At length his eyes were opened to see that he was fighting against God, and the salvation of his own soul. The snare of the adversary by which he had been taken became apparent, and he trusts that his proud and stubborn heart has been subdued by the love of Christ, and that he is a brand plucked out of the fire.

Several cases of special answers to prayer have occurred in the course of this work, which illustrate the nature of a *spirit of prayer*. A statement of some of these cases is subjoined.

At a public lecture, attended by two neighbouring ministers, early in the summer of 1820, two young men came into the house and took their seats near each other. They had not been usually seen there on such occasions, though there was nothing unusual on their minds, and they could hardly tell why they came. The attention of one of the professed friends of Christ, was in the course of the meeting particularly turned to these young men. It occurred to him that great good to the cause and glory of God would probably be the effect of their conversion. There was a peculiar and strong desire excited in his breast for their salvation. He felt pressed in spirit to pray for them in particular. For this feeling he could not account, as they were in no way related to him, and there was nothing in their appearance which drew his attention particularly to them. He concluded his desire must be from the Spirit of God, and therefore felt encouraged to hope that good was in store. He was enabled to persevere in his wrestlings for their souls, although his faith was greatly tried by a delay of the answer. Nothing appeared particularly encouraging in them for several months. Still he experienced such assistance in carrying their case to God, and occasionally such enlargement and earnestness in pleading for them, that he could have no reasonable doubt

of the result. He occasionally laboured with them by exhortation, and believed that his labour would not be in vain.—Suffice it to say, that these young men are now professed disciples of Christ, and appear to be his in deed and in truth.

This case suggests a remark on the importance of means. Many are ready to say, that if they are to be saved they shall be saved, though they neglect all means, and that it does no good to attend meetings. But if these young men had not come to that lecture, the attention of no christian would probably have been excited in their behalf; consequently they would have been the subjects of no special prayer, and, we have reason to believe, would not have been converted. The lecture, it is true, did not change their hearts, and could not; but their attendance upon it, put in motion a train of causes which resulted, as we hope, in their saving benefit. Thus we see that the *means* as well as the *end*, are the subjects of divine determination.

Two professing christians, finding that their feelings agreed in that particular, resolved to pray for a certain family. And they found, as they believe, in pursuing this object, great assistance: their desires were drawn forth, that God would glorify himself, by that family. The result was, that four members of the family are now professors of religion, as the fruits of this work.

Other cases of a similar nature might be mentioned. This general remark, however, is occasioned by many interesting facts, that in those families and neighbourhoods where there has been most evidently a spirit of prayer, there the blessing has descended, while others have been passed by. Some christian parents who have been greatly exercised on account of their children, and have seemed to travail in birth for their souls, have had the unspeakable joy of seeing them hopefully born again. In several instances whole families of children and youth, excepting some very young, or those who were before christians, have been hopefully brought into the fold of Christ in this manner, while those families whose heads remained indifferent, have almost invariably been left in indifference. In a word, this revival, while it has shown the efficacy of a spirit of prayer, and its connexion with the promised blessing, has also afforded a striking illustration of the truth, "that God will be inquired of to do these things for us."

The special operations of the Spirit of God among this people continued, as we have reason to believe, a year and three months; that is, from the first of June, 1820, to the middle of September, 1821. Then, by an artful stratagem of the enemy, public attention was diverted, and the work was suspended. There were, however, a few examples of the power of divine grace in this place in the early part of last spring, and some were brought to rejoice in hope.

Those who have been the subjects of this work, have almost uniformly manifested a deep sense of their sinfulness; and their

hope has been with trembling. But very few have shown a confident belief of their good estate, and these few have returned again to the world, and proved stony ground hearers. On account of the great diffidence which the converts have felt of themselves, they have been backward to enter into visible covenant with Christ and his people; and very considerable labour on this point has been necessary, to prevent their extending this neglect to an unwarrantable extreme.

About one hundred have expressed a hope since the work commenced, though not more than half that number have as yet made a public profession of religion.

It is the Lord's work, and to him be all the glory.

Yours, respectfully,

JOSEPH HARVEY.

Goshen, August 10th, 1822.

FROM THE AMERICAN BAPTIST MAGAZINE.

MEMOIR OF MR. JOHN WITHINGTON.

THE changes which take place in our family connexions, and in other important relations of life, are frequently of such a character as to be wholly above our comprehension. Perhaps in nothing do we feel our ignorance more, than when we see persons in the midst of usefulness suddenly removed from the earth. When we inquire why the righteous are taken away, who were eminent for their active piety and benevolence, while the unrighteous are permitted to remain as cumberers of the ground, we can find nothing that will fully satisfy us, except the persuasion, that "the Lord reigneth;" and though "clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." It is hoped that those who are cast down by the repeated bereavements they have experienced, will find consolation in a belief of the over-ruling Providence of God. Though his way is in the sea, and his path in deep waters, yet he sitteth on the throne judging right. He knows when it will be most for his own glory, and best for his church, to advance his faithful servants to holier and and happier stations in the invisible world.

These reflections have been occasioned by the decease of a very highly respected friend. We had scarcely performed the mournful task of furnishing our readers with a sketch of the life and character of Mr. Cauldwell, when we received the intelligence, that another officer of the same church, with whom he had enjoyed habitual and unreserved intimacy for more than twenty years, had also breathed his last in the hope of a happy immortality through our Lord Jesus Christ.

Mr. JOHN WITHINGTON was born in the parish of Hatton, Shrop.

shire, England, July 14, 1766. We have not been able to learn what were the particular circumstances which distinguished his early years. But when a young man, he was led by divine Providence to choose a place of residence in the city of London. He had not been there long, before he heard many remarks on the character and preaching of the late Rev. W. Romaine. Actuated by motives of curiosity, he thought he would for once, at least, hear this singular person preach. Nor was his attendance on the "Rector of St. Ann's church" in vain. He who went without any concern for the salvation of his soul, returned home to pray. He had heard a man, who described to him his true character, and and the nature and end of his pursuits. He now saw and felt that he was a sinner; and was apprehensive that he must endure forever the righteous displeasure of God. In this state of mind he continued some time, when it pleased the Lord to make known to him the way of salvation by Jesus Christ. While under deep convictions of sin, he was enabled one evening, when alone, to wrestle with God in prayer, and he had such a manifestation of pardoning mercy to his soul as filled him with joy and peace. The person and work of Christ appeared to him so glorious, that all his doubts and fears vanished, and he was assisted to rely on him alone for salvation.

Although he felt a strong attachment to Mr. Romaine as his spiritual father, and often heard him with delight, yet he could not for conscientious reasons, join the established church. As he considered it his duty, soon after he obtained a hope in Christ, to make a public profession, he was baptized by Dr. Rippon, and became united with the people of his charge. The ministry of that good man was greatly blessed to his soul, and he cherished for him a peculiar affection to the day of his death.

When a few years had elapsed, Mr. Withington removed to Manchester. While there, he joined the church of Christ, under the pastoral care of Rev. John Sharp. During his connexion with this body of Christians, he was chosen to the office of deacon. And when he came to the United States, they gave him the most honourable character, not only as a Christian, but as an officer who had discharged the duties of his station to general satisfaction.

For a succession of years our deceased friend pursued a uniform course of conduct highly creditable to his Christian profession.—His religion was not a periodical thing, now blazing forth, and now quenched in darkness. It was habitual. His path was as a shining light, that shineth more and more unto the perfect day. No one acquainted with him, could have mean views of Christianity, by judging of its nature from the influence it had on his temper and actions. He manifested a nobleness of soul, associated with such unbending integrity and decision of character, that it was difficult to be in his society, without yielding to him the most sincere affection and respect.

As a man of business, he left an example in many respects, worthy of being imitated by the followers of Christ. While he pursued his secular concerns with diligence, he did not allow them to interfere with the duties of family religion. As constantly as the morning and evening returned, the holy Scriptures were read, and petitions and thanksgivings were offered to Him, who is the source of all our domestic enjoyments. Nor was it sufficient in his estimation, that services of devotion should be observed in the family. He had one of the largest brewing establishments in the country; and he was anxious to have men of piety and integrity in his employ. He adopted the resolution of the Psalmist, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Hence, several of the men engaged in his service were truly pious; and these with others were regularly called to morning worship in the counting room. One who dwelt a considerable time in the hospitable mansion of the deceased, recollects with pleasure those morning devotions, when at the sound of the horn, the drayman, malster, and persons of different occupations belonging to the establishment assembled for worship. After joining in a song of praise, each professing Christian in rotation offered up supplications to the God of grace. These religious exercises had a happy effect. They produced watchfulness and circumspection in the conduct of Christians; and operated as a moral restraint on those who were not the subjects of vital piety. Mr. Withington was an example of strict punctuality in all his engagements; and he was equally remarkable for the dignified stand which he maintained as a partaker of the heavenly calling. Neither considerations of worldly interest, nor a fear of being accused of singularity, ever induced him to hide his Christian principles. He did not act like a worldly man, when in the society of worldly men. His deportment was calculated to convince them, that he was unwavering in his religious character. No man, whatever was his rank in life, could have indulged in profane levity or impiety in his presence, without being rebuked. In this respect he manifested an intrepidity of spirit that was not to be over-awed or subdued.

As a friend, he was tenderly alive to all the charities of life. He knew how to weep with those that wept; and to rejoice with those that rejoiced. Though he displayed great liberality in the bequests which he made on his death bed, yet it is pleasant to know, that this was only the last of a long continued series of charitable deeds. The disposition which he made of his property in the near prospect of eternity, was not owing to the upbraiding of a conscience that told him he had obtained it by unrighteous means; nor was it intended as an atonement for a life marked by selfishness and covetousness. The final act of his life exactly corresponded with his previous habits. He who remembered the poor and unfortunate in his last will and testament, made his house

an asylum to more than one child of sorrow, who found there those kind attentions which alleviated their sufferings, and caused them to forget the adverse scenes through which they had passed. He was a lover of good men. His house and heart were always open to the ministers and friends of Christ. The smile of gratulation was sure to light up his countenance, when they enlarged his family circle; and his happiness increased if he had an opportunity of rendering them any important service.

His philanthropy was not of the ordinary kind. The Institutions to which he bequeathed so large a portion of his property, had received his cordial and steady support for years. He not only assisted in the organization of the first Bible Society that was established in New-York, but in the formation of several other important Institutions. He was blessed with property, and he had a desire to honour the Lord with his substance. Hence, he was always ready to every good word and work.

Before any Society had been formed for the education of pious men for the ministry, he contributed with great liberality to the support of one young person while pursuing theological studies.

He was truly valuable as a member and officer of the church with which he was connected. He was firmly established in his belief of the doctrines of the gospel; regular in his attendance on the ministry of his own pastor; and contributed much by his counsel and example to the peace and prosperity of the church.

It seemed desirable, that one who possessed such ample means, and such a disposition to be useful to the church and the world, should have remained longer on earth. But the Lord seeth not as man seeth. He had filled up the measure of his days; he had finished the work which Providence had assigned to him, and the time of his departure had come.

Having hastily traced his course through the scenes of active life, we will now enter the chamber of his last sickness, and see how a good man can die. In a communication which has been received from his respected friend and pastor, Rev. J. Williams, it is stated, "that as he had lived upon Christ, so he died." In his sickness, which was a spontaneous mortification, he felt the truth of God's promises supporting his soul in the prospect of death and eternity. On one occasion he remarked to me, "Christ is my rock, in him I trust, and I feel peace and calmness of soul." Being asked at another time, Are you happy? "Yes," said he, "the Lord Jesus is my life, and he has said, because I live, ye shall live also. He is God over all, blessed forever more, in whom I trust for salvation. And his life is the source of life to all that trust in him, and they cannot perish." He often expressed, while labouring under the most acute sufferings, his firm hope of salvation by Jesus Christ. He remarked, "In the Lord alone do I trust; none can help me but him." In answer to the question, Are you willing to die at this time? he replied, "Yes, to depart and to be with Christ

is far better than to stay here. I shall only go a little while before you; and hope soon to see you follow, and welcome you home, where you will be forever with the Lord."

The following Letter, which is addressed to one of the Editors, will, we trust, be interesting to our readers.

Dear Sir,

In compliance with your request, it gives me pleasure to inform you of a few of the expressions which were uttered by our deceased friend, Mr. Withington, during his last sickness. Shortly after his toe was amputated; and before he or any of his friends judged his case dangerous, this excellent man was called upon by two of his brethren. A short time was spent in expatiating on the goodness of God. At this interview he spoke with unusual assurance of his interest in the Lord Jesus Christ, and that he finally should reign with him in glory. He assured his friends, that the Lord would never leave any of his people to perish; that salvation was all of grace; that he had an humble hope he was a subject of this grace; and a firm persuasion that all things work together for good to them that love God, and are the called according to his purpose. The manner in which he expressed himself, and the filial confidence which he seemed to possess, made such an impression on his visiting friends, that when they left the room they involuntarily remarked, that they had never seen him in so happy a state of mind, and that he was quite elevated above the present world. After his physicians had expressed in confidence to a few of his friends, that the probability of his recovery was small, Mr. Withington said to a member of the same church in the most solemn manner, "You are a brother, and I now ask you to tell me in truth and plainly what is the opinion of the doctors as to my case. Do not be afraid to tell me all. For if it be the Lord's will, I had rather go now." This solemn inquiry produced a candid reply; and he understood, for the first time, that his physicians did not expect him to recover. He then observed, without the least appearance of surprise or agitation, that if it were the Lord's will he had rather go home than stay here. He appeared peculiarly composed and thoughtful. In about fifteen minutes after this conversation another friend entered his chamber, and they were alone. When he spoke to him he seemed to give no attention, but was smiling as though he was much pleased with his own thoughts. Mr. Withington soon perceived that his friend was looking attentively at him, and judging that some explanation was necessary, he said, "I was just smiling to think, how astonished my friend John Cauldwell would be, to see me coming so soon after him." O how happy must have been their meeting.

Yours, respectfully, &c.

As the deceased left no children behind him, after providing for

his widow and relatives, he made, among others, the following bequests:

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| To the Baptist church in Oliver street, | \$10,000 |
| Poor fund of the same church, | 5,000 |
| New-York Baptist Missionary Society, | 1,000 |
| Columbian College, recently established at Washington, | 5,000 |
| General Convention of the Baptist denomination, U. S. | 10,000 |
| American Bible Society, | 10,000 |
| Baptist Theological Seminary, New-York, | 1,200 |
| His Library to the College at Washington. | |

Having thus made arrangements for the distribution of his property, he waited the summons for his release; and on the third of April, 1822, he fell asleep in Jesus. A funeral discourse was delivered by his Pastor, from Phil. i. 23. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.

We feel unwilling to take leave of our readers without reminding them, that in this "Memoir," they have another practical illustration of the efficacy of evangelical doctrine. Here is a brief history of a man whose moral conduct was for many years irreproachable; who filled many of the relations of life in an amiable and dignified manner; who with love to God united love to his neighbour; who denying ungodliness and worldly lusts, lived soberly, righteously, and godly, in this present world. Now it is important we should inquire, where and how, was this character formed? A reply is immediately at hand: It was not formed in the school which rejects the divinity and atonement of Christ, and teaches men to build their hopes of salvation on the works of the law. Nor was he ever so situated as to be indebted to the example of those who had embraced these sentiments. All that was excellent and lovely in his character was owing to the direct influence of the doctrines of the gospel on his mind. And that we may not be misunderstood, we mean those doctrines which teach the depravity of the human heart, the necessity of regeneration by the Holy Spirit, and justification alone by the blood of Christ. It was under the ministry of a person who was determined to know nothing but Jesus Christ and him crucified, that he was first brought to feel the guilt and danger of his condition, and effectually reclaimed from the error of his way. It was a view of the atonement which Christ had made for sin, that filled him with solid peace and joy. And it was love and gratitude to this Saviour which excited him to a course of holy obedience and expansive charity. We hear him at the close of an active and useful life saying, "Christ is my rock; the Lord Jesus is my life; he is God over all, blessed forever more, in whom I trust." The love of Christ was not only the foundation of his hope, but the source of every thing that was pure and kind in his conduct.

We dwell on this fact with more earnestness, because great pains are taken to make it appear, that a belief in the doctrine of salvation by Jesus Christ, is inimical to holiness. The religious sentiments which the deceased embraced, and was ever ready to avow, are not only represented as gloomy and horrible, but as having a direct tendency to destroy every tender and generous emotion of the heart, and to transform their adherents into misanthropists. And yet pernicious as these sentiments are said to be, here is a person in whom they existed as principles of action for more than 30 years, who was an eminent example of piety, integrity and benevolence. Nor is the case of the deceased by any means a solitary instance of the elevation which is given to the character of man, by doctrines which are thus spoken of with malignity and ridicule. We are encompassed with a cloud of witnesses, who show by their lives that these doctrines are holy in their nature, and benevolent in their influence. Mark the movements of John Howard; follow him to the prisons and dungeons which he visited; hear his remonstrances with men in power, in behalf of the most wretched of sufferers; witness the privations he voluntarily endured in his unparalleled career of charity, and then ask, what were the settled religious views of this prince of philanthropists? To this inquiry he has furnished the most satisfactory answer. In his journal he speaks of himself as a worm, "whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in the blood of the divine Redeemer." In another part of his journal he writes, "This night my trembling soul longs to take its flight, to see and know the wonders of redeeming love—sin and sorrow fled away—God my Redeemer all in all."

Mr. Palmer, who preached a sermon on the death of his benevolent friend, says—"he often and explicitly expressed a cheerful confidence in the grace of God, in a Redeemer for acceptance, renouncing all pretensions to merit by all the good works he had performed, and an humble triumph in the prospect of life eternal, as the free gift of God through Jesus Christ." In exact accordance with these sentiments, in which he was known to have lived and died, the monument erected in honour of his memory, bears this short but significant inscription:

CHRIST IS MY HOPE.

Who are they, we ask, that manifest the deepest interest in the circulation of Bibles, and shew the tenderest concern for the salvation of their fellow beings in the remotest regions of the earth, who not only give their property, but themselves to the sacred work of converting the heathen? Every one knows they are men whose minds are thoroughly imbued with "the doctrines of the reformation."

Seeing, then, that these are the truths which teach a man to subdue his inordinate appetites and passions, which render him

amiable in the privacies of domestic life, and upright in his dealings with his fellow men, while they inspire him at the same time with a resolution not to live for himself, but for others; let us cling to them as containing the principles of every thing that is ennobling in life, consoling in death, and durable in eternity.

OBITUARY.

DEPARTED this life, at Troy, New York, on Sunday, July 14th, the Rev. JONAS COE, D. D. pastor of the Presbyterian church in that city. It has seldom fallen to our lot to record the death of a man so much beloved, and so extensively useful. He has been a faithful and laborious servant in the vineyard of his Lord and Master. He has been a practical, an every day preacher of the gospel. In the sacred desk, he has faithfully exhibited the humbling and purifying doctrines of the cross; in his daily walk and conversation he has given a constant and living reproof to the profane, to the worldly minded Christian and the cold professor. In his life, he exemplified the Christian duties, in his death, the Christian graces. His private character was truly amiable. He was an affectionate husband, and the tenderest of parents. In his intercourse with society, he was truly polite, for his actions were regulated by the essence of politeness—true benevolence.

Christian Herald.

FROM THE CHRISTIAN HERALD.

VICAR OF MADELEY AND THE DUELLIST.

THE *Christian Observer*, for April last, contains an anecdote of the Rev. J. W. Fletcher, Vicar of Madeley, which we are persuaded will be gratifying to our readers. We are the more desirous of transcribing it for our pages at this particular time, as it may possibly assist some of our infatuated countrymen in forming a correct judgment of honourable courage. That mind must be singularly obtuse in its moral perception, or miserably warped by prejudice and vice, that shall not acknowledge the superiority of the good Vicar of Madeley's intrepidity, over the fiend-like resolution of the deliberate Duellist.

The anecdote is thus related by Mr. F.'s biographers:—

Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns.

The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly, with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and, as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket said—"It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation, that his uncle, De Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher; "do you think that I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir; it is for *you* to fear death. You are a gamester and a cheat, yet you call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you stile yourself a man of honour! Look there, sir; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length, perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other. The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled "man of honour," to show him how far superior is the courage that dares to die, though it dares not to sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!

POLYNESIA.—RURUTU.

An account of the renunciation of Idolatry, and of the reception of Christianity, by the Natives of Rurutu, an island in the South Seas. 150. 51. E. Lon. 22. 29. S. Lat. Called in the charts Oheteroa.

Raiatea, Oct. 18, 1821.

THE whole of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On the 8th March last, we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without food and water, excepting sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

They were exceedingly astonished at the difference of customs, men and women eating together; the Areoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others, went ashore at Borabora. Mr. Orsmond, the missionary of that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

Aura, their chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects were very judicious; but his attention to and questions upon our discourses, were such as surprised not only the Ra-

iateans, but ourselves also. We think he possesses a very accurate judgment, so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is a true convert from idolatry to Christianity. God had called him and the people out of darkness to the knowledge of his Son, Christ Jesus. May they soon really know Him, whom to know aright is eternal life. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the Captain our wish to get these poor people back to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this yet unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called on the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled in the church, when two came forward, we hope, with the spirit and language of the Prophet of old, "Here we are, send us." They were the very men we should have chosen had we thought it prudent to nominate; but knowing it was at the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to Him who disposes the hearts and thoughts of men according to his will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other: they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitan, recognizing them as under the patronage of the London Missionary

Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow-labourers to the brig. The Captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure, was spent in supplying them, as well as we could, with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tahitian Gospels of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

On August 9th, after a little better than a month's absence, we had the pleasure of seeing the boat return, laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading their letters, we felt perhaps something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of our God and of his Christ." The letters were from Auura, the chief of Rurutu, Mahamene and Puna. Although Auura was only with us for a short time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is a translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and shewing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura spake thus to the chiefs and king: 'Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be, this instant cast into the fire. (Meaning the idols of the evil spirit.) Is it agreeable

to your kings and chiefs; shall we burn the evil spirit even now; shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but, behold, I am not destroyed by him; he is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should assemble together at one place, and all eat together?

The king and chiefs answered thus, 'It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirit in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.'

Auura then answered thus; 'I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and behold they have sent to teach us to read: because of their great love to us these two are sent. The Missionaries think very much of them; for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.' The king and chiefs answered, 'It is perfectly agreeable to us.'

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, 'It's agreeable; it's agreeable: we will hold the good word.*' The other man, who was also inspired by the evil spirit, thus spake, 'I have seen the foundation of the firmament, up in the sky. Taaroa (the great idol) brought me forth.' Auura then answered the evil spirit thus, 'Do you leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone. If the Son of God stood in our presence you would be ashamed.' When Auura had done speaking, he sat down. Mahamene then stood up and said, 'You have agreed, and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the

*Speaking ironically.

Missionaries at Raiatea, Tahiti, Moorea, Huaheine, Borabora, and England have prayed. The churches wherever there are Missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ.'

Mahamene then sat down. Puna (the other teacher) then rose and said, 'Dear friends, this is my thoughts towards you—affection grows in my heart now towards you, in your living in darkness and in the shade of death. Behold you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs, prepare one place where you may all eat together, you and your wives and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man, shall be completely ashamed: he has no refuge; but cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell; but if you regard the word and the name of the Son of God, you will, by that means, be saved. May you be saved through Jesus Christ.'

MAHAMENE.

PUNA.

To Messrs. William and Threlkeld, Raiatea."

THE eating together (observe the Missionaries) was on the day after the Meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, *namely*, that any woman eating either hog or turtle would surely be eaten by the evil spirit; or any one eating on a *sacred place* would surely die, and be eaten also:—then they would not destroy their gods; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the *Morais*, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutus said immediately, "This people will die." The party also ate inadvertently on a sacred spot; and when the Rurutus saw that, they said, "No doubt they will die for this trespass on the sacred ground;"

and looking earnestly, expected some one to have swollen, or fallen down suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, "Surely their's is the truth; but perhaps the gods will come in the night and kill them: we will wait and see." One man actually went in the night to the wife of the chief, (Auura,) who also ate a part of a hog, or turtle, on the sacred spot, and said, "Are you still alive?" When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

POLAND.—JEWS' SOCIETY.

THE following letter from the Rev. R. Knill, in the employ of the London Missionary Society, will be read with interest. It is dated

St. Petersburg, 3d April, 1822.

INTELLIGENCE from the German Missionaries under the patronage of the Edinburgh Jewish Society, states, "At Berditchew, we tarried several days. This place may be termed little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. *Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah.* The prejudices of many seemed to give way, and they confessed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversation between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them the good seed will spring up, and bring forth fruit to the glory of God. *A wide and interesting field is here thrown open to the Christian church.*"

DANTZIG.—JEWS' SOCIETY.

Letter from a converted Jew.

"When the Jews at Dantzic learnt that I distributed tracts, their superior (the chief Rabbi, I suppose) came to me, and begged to have some tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced, that Jesus, our Redeemer, is the Messiah. He said, that the Dantzic youth (Jewish of course) would pass over certainly to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him tracts and Bibles for the Jews.—Consider what it was for the head Rabbi to come on such an errand, and to whom? a converted Jew,—in their eyes a renegade.

LABRADOR.—MORAVIAN MISSION.

A PLEASING letter from Brother Kohlmeister, dated Nain, August 25th, 1821, is acknowledged. The three Esquimaux congregations were growing in grace and knowledge, and also in numbers; a special work of the spirit appeared among the young people. From the shipping-season in 1820, to the 9th of August, 1821, there had been baptised at all the three stations 23 adults and 21 children; 20 persons admitted to the Lord's table; and the total of all the members amounted to 516; to which may added, 68 new applicants. At Okak a new church and dwelling house had been erected, and the Brethren were occupied in finishing the interior. Brother John Lundbergh, at Nain, and Brother John Peter Christian Stock, at Hopedale, were admitted to the holy order of Deacons. When the jubilee was celebrated on the 9th of August, Commodore Martin, who was sent out by the Governor of Newfoundland, to explore the Labrador coast, and particularly to visit the missionary stations of the Brethren, had just arrived at Nain, in a ship of war, and cheerfully took part in the solemnities of the day. At all the three stations, he evinced the most friendly disposition towards the Missionaries, and observed, that the converted Esquimaux were not Christians in name only, but in reality.—*U. B. M. Intelligencer.*

ST. KITTS.—MORAVIAN MISSION.

August, 1821.—Since the consecration of the church at Bethesda, the number of hearers had greatly increased. The last time the Missionaries conversed individually with their people, 874 persons attended. The blacks from 20 different plantations resort to this place; four adults had been baptized, during the above period; 14 were received as members of the congregation, and the same number admitted to the Holy Communion.

September 13.—Late accounts from the Brethren Procop and Johansen, at Basseterre, mention the hurricane, which visited St. Kitts, in the early part of that month. Had it continued longer than four hours, few houses could have resisted its violence. It was more severe than that of 1819, but of shorter duration. Both dwellings and inhabitants at our settlements were spared; only spouts and enclosures were carried away, at Basseterre and Bethesda. Our Missionaries were unfeignedly thankful for this preservation. On the 3d of September, three adults were baptized at the former place, 15 received as members of the congregation, and the same number added to the candidates for baptism. On the 9th, they celebrated a solemn memorial day, with 203 married members of the congregation.—*ib.*

ST. CROIX.—MORAVIAN MISSION.

Brother Lehman, at Friedensthal, in a letter, dated July 25th, 1821, gives a favourable account of the mission there. A special

work appeared among the baptized children, who flocked to the public meetings, and private conversations with the missionaries. Divine worship on the Lord's day was attended by the blacks in great numbers, among whom were many of the English Church, which was then without a pastor. A drought of long continuance gave rise to dangerous disorders, especially among European residents; and the want of water was severely felt.—*ib.*

ENGLISH BAPTIST MISSION.

Extract from the seventh Memoir respecting the translation of the Sacred Scriptures into the Languages of India, conducted by the Brethren at Serampore.

NEARLY five years have elapsed since the Serampore brethren, whom recent circumstances constrain to act as a committee for conducting Translations in certain of the languages of India, published their last Memoir respecting the progress made in them; and they now feel themselves compelled to lay the state of these Translations before the public at large, in the hope of obtaining that aid which they find themselves under the imperious necessity of soliciting for the sake of carrying them forward. In these circumstances, therefore, they feel it their duty to submit to the various Bible Societies in Europe and America, to the Christian public at large, and to every one in particular who feels interested in the Scriptures being given to the heathen, a concise view of what has been already done, and of the advantages possessed for accomplishing the rest, under the blessing of Him who has hitherto so graciously smiled on their humble attempts.

Twenty six years have elapsed since the commencement of the first of these translations, that in the Bengalee language; and sixteen since they submitted to the public their plan of extending them to the various languages of India. Circumstances therefore enable them now to judge with a degree of certainty relative to this work, particularly as in this period their attempts to introduce the gospel into various provinces of India, have made them better acquainted therewith, was well as impressed them more deeply with the importance of the work.

In their last Memoir it was stated that the whole of the sacred Scriptures were published in *two* of the languages of India, and the New Testament in *seven* of them. They now have the happiness of stating, that the whole of the Scriptures are published in *five* of them, and the New Testament in *fifteen*. Of the state of succeeding additions, &c. in these languages, they proceeded to give a brief account.

FROM THE SEAMENS MAGAZINE.

FIRST FRUITS OF THE REV. W. H. ANGAS'S MISSION.

Harwick, June 17, 1822.

MY DEAR SIR—I am on the eve of leaving this place for Ipswich. I received the supply of reports and magazines you sent me before I left London on my way to Colchester, first having to pay off by a few days' stay an old and frequent invitation to Rose Cottage, near Brentwood, the country residence of a relation there. Almost immediately on my arrival there, I proceeded to a place called the Hythe, where the shipping lay, which is about a mile and a half from the town. I went on board of the only brig lying there, as the rest were barges, and told the mate my errand, and asked if I might have the ship that evening for a sermon. He said the captain was on shore; and having a good deal of rigging about the deck, he thought I should not succeed. I then went in search of the captain; and, on my way to his house, meeting with the master of a barge, I asked, did he know any thing of the "British and Foreign Seamen's Friend Society and Bethel Union?" He said he had heard of it. "Can I have your barge's deck to preach upon?" "No; but I can bring you to a person who I think will do for you." This person was one of our praying Bethel friends; but when I came to the barge, he was uncertain, as his owner belonged to the Church Establishment, and such a thing had never been done in the place before. On telling him that if I failed in procuring a vessel I should take the quay side, he took me to the house of Mr. T— close by. To the son I opened my commission, he being the only one of the family at home; and stated farther particulars respecting my mission, pressing my request that he would grant me the deck of one of his barges. He highly approved of the object, and would rather encourage it than not. This I thought was sufficient ground for me to go to one of his barge-masters upon. I accordingly went, and soon arranged it for the next evening. He was fond of the idea, and said he would have a well-spread awning for the occasion. Meantime I obtained a seasonable supply of suitable Tracts from a Mr. K—, Secretary to the Religious Tract Society in C—. With these I made again for my barge at the time appointed; numbers were waiting on the quay and on her decks. I began by first addressing the people on the subject of my being there, and what it was chiefly connected with, and then proceeded to worship. The deck of the vessel was crowded, as also the quay side all the way long; and the T— family and others were up in granaries and warehouses opposite, where they heard distinctly every word. At the close, the Tracts disappeared in a very few minutes, such was the eagerness of many to receive them. Before the last prayer, seeing the interest that all seemed to feel in the object, I begged the favour of any whose hearts pointed that way to give me a meeting. After the last hymn, with a view to the for-

mation of a Bethel Union Society, several came forward with their subscription and names. Since then I have put the hearts of the Baptist and Independent Ministers, I hope, in motion for the same end; and you may expect ere long to hear of a Bethel Flag being hoisted at Colchester. The T——s were standing at the door as I passed by to the inn, and they asked me in. Their excellent conversation and fervent wishes for success were very pleasing; and they offered me a donation, which I begged Mr. T—— would give to the master of his barge, whom I have appointed collector for the time being. After receiving the Tracts, I called upon the Rev. Mr. M——, a pious clergyman; but as the servant maid told me he was not at home, I did not see this truly excellent man till next day. The few minutes we spent together was a drop of celestial bliss by the way. I had made his acquaintance at Amsterdam, where he was upon an errand of love. He is alive to the importance of the good work on the great deep.

Wivenhoe.

I set off next morning for a place called Wivenhoe, a sea-village, about four miles from Colchester by water; giving notice, as I came into the neighbourhood of it, and on board of the smacks I found on the way, that a sermon would be preached to Seamen at W——, I first addressed myself to Mr. H——, the independent Minister at W——, but on stating my object, he did not seem at first to fall in with it. The interest seemed, however, to increase by conversation, and he consented to let me have his chapel. It will hold about 250. The population of Wivenhoe is set at 1600, and another sea-village, about a mile higher up, at about 500; and out of these about 350 fishermen, being the crews of 120 vessels constantly going in and out of the place; yet *not more than seven of them attended Mr. H——'s chapel.* When these points were laid open to him, he only then began to see the sea-field before him *lying till now unoccupied.* From this I reasoned on the great importance of the *Bethel Flag*, under which, with a blessing, this place might become crowded and enlarged. I wrote out a notice, and sent round the old bellman to give out that there would be a sermon at six o'clock. At the time appointed there came on a most tremendous shower, and not more than a dozen were assembled. Mr. H—— thought he was not out of his reckoning as to the little interest which the thing was likely to excite: but as soon as it cleared up, a flood of people came, which nearly filled the chapel. Among them were the crews and captains of some of the ships which I visited after sending the bellman, and many belonging to the Establishment, which equally surprised and delighted Mr. H——. After giving a short exhortation, I gave a long account of the Society, its works, its prospects, &c. At the close Mr. H—— came up and spoke like a new man; pressed the importance of the subject, stated his intention of having a Bethel Flag, appealed to the

ladies for it in particular, and invited the Methodists to draw nigh and unite in the work. So that I trust the foundation stone is laid both at Colchester and Wivenhoe for Societies and Flags. I left with the friends some Reports and Magazines. I walked home again in the evening, the service closing at about nine o'clock; threw myself upon the bed until three o'clock the next morning, when I set off by coach for this place.

Harwich.

Having a good deal of writing to do on my arrival, I did not announce myself until next morning. It being Sabbath, I preached twice at the Methodist Chapel, where the Bethel Flag was hoisted in the evening, announcing a sermon expressly for Sailors. The place was crowded, and many could not gain entrance. At the close of the sermon, I gave an account of the Society; in the course of which I took occasion to correct an error in their flag: it wanted a *Union*, which I expressed as the main glory of the work.—After service, a lady sent to say she would work it in with her own fingers, at her own cost. I think I may venture to say from appearance, the Bethel friends have lost nothing of their warmth by this visit, for which they have often expressed themselves more than grateful. Our good brother H——, the elder, is here. His brother sailed the day I arrived.

My next port is Ipswich, which may, I think, become a situation of some importance; and I hope there also a flag will be procured and hoisted up. I suppose my brother G—— is with you ere now; if so, he will be glad to participate in these few lines. Pray for me that I may be steadfast in this work, immovable, and abounding in it more and more.

I remain, your's always,

W. H. ANGAS.

FROM THE BOSTON RECORDER.

THE REV. MR. TRUAIR'S TOUR.

A Sermon was delivered Sabbath evening, August 18th, in Park-street Meeting-house, Boston, by the Rev. Mr. Truair from New-York, in behalf of the Mariners' Church, in that city. Though we have sometimes witnessed more overflowing congregations, we have rarely been present at an assembly where a deeper interest and better sustained attention have been manifested. Indeed the subject could not fail to engage every benevolent mind in favour of the preacher, and the clearness of his views, the warmth of his feelings, and the general felicity of his address, were calculated to leave precisely the impression on the audience which he doubtless desired. *Isa. lx. 5.* formed the foundation of the discourse, "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

After briefly explaining the phrase, "abundance of the sea," and assigning his reasons for regarding it as referring to "seamen," he illustrated very happily the following ideas.—1. Seamen can and must be converted to God.—2. Their conversion is a matter of high importance.—3. The consequences to the church and the world are momentous.—4. It is the duty of the churches to awake to this subject, and without delay put into operation the various means that promise to accomplish the proposed end. Many facts of a highly interesting kind were brought forward in support of the several propositions—some of them new to us, and all introduced with happy effect. The collection taken up at the close of the service amounted to \$60.

FROM THE CHRISTIAN HERALD.

WHY DO YOU NOT GO TO THE PLAY?

ANSWERS.

1st.—Because I should get no good there.

I MUST say, I am not so good but that I want mending: Now I never could find that any body grew wiser or better by going to a play; but I am sure many have become worse: worse husbands, worse wives, worse children, and worse servants. I do not pretend to be more clever than my neighbours, and, therefore, I reckon what hurts others would hurt me.

2nd.—Because I can employ my time better.

"Time is the stuff that life is made of," and I love life too well to well to squander it away. I hear some people talk about killing time, but for my part, what with my shop and family, stepping out to see a friend now and then, and a little useful reading, I find enough to do, without running to the playhouse to pass away my time.

3rd.—Because it is throwing away my money.

It takes a deal of money to maintain a family in credit by the time every thing is paid for. And besides, if I have a little spare cash to part with, I had rather by ten times help my poor neighbours, than spend it on the players.

4th.—Because I will not be seen in bad company.

If there be any of the *best* sort of people go to these places, I am sorry for it; but I know it is the very place to meet with the *worst*. Thieves, pickpockets, gamesters, swindlers, and prostitutes are sure to be seen there; and I do not wish to keep company with them if I can help it.

5th.—Because I should set a bad example.

One fool, they say, makes many. If I went to the play, my children, and servants, and neighbours, would want to go too. In this way, I should not only be wasting my own time and money, but tempting others to do the same. If I do not set so good an example as I could wish, I will try not to set a bad one.

6th.—*Because God Almighty has forbidden it.*

Turn to the Bible, my friend, (and nobody need be without one in these days,) and you will see that what I say is true. You will read there, "Avoid profane and vain babblings."—"Be not conformed to this world,"—"Abstain from all appearance of evil."—"Evil communications corrupt good manners."—"Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting."—"For every idle word that men speak, they shall give an account thereof in the day of judgment."

7th.—*Because I must soon die.*

The late Rev. Mr. Hervey once met with a lady in a coach, who was talking very fast in praise of the stage. Among other things she said: There was the pleasure of thinking on the play *before she went*; the pleasure she enjoyed *when there*; and the pleasure of *reflecting upon it* when in her bed at night. When she had done, Mr. Hervey, in a very mild way, said, that there was *one pleasure more*, which she had forgot to mention. She replied: "What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered: "Madam, the pleasure that it will give you on your DEATH BED." She was struck with great surprise, had not another word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her death bed.

READER, GO AND DO LIKEWISE!

THE CHRISTIAN SOLDIER.

OCCASIONED by the sudden death of Rev. Thomas Taylor, after having declared in his last sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand.

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
—The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame:
He fell—but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield:
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command,
Through rock and steel to smite.

It was a two-edged blade,
Of heavenly temper keen;
And double were the wounds it made,
Where'er it smote between:
'Twas death to sin; 'twas life
'To all that mourn'd for sin;
It kindled and it silenced strife,
Made war and peace within.

Oft with its fiery force,
His arm had quell'd the foe,
And laid, resistless in its course,
The alien armies low.
Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his captain's eye;
Then strong in faith and pray'r,
His spirit, with a bound,
Burst its encumbering clay;
His tent, at sunrise on the ground,
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease,
And life's long warfare clos'd at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

MONTGOMERY.

TO PATRONS.

THE Editor of the *Christian Register* begs leave again to say to his friends, that the number of subscribers already obtained will by no means meet the expenses of this work. To those who deem the work of importance to the public, we hope this will be a sufficient inducement to exert themselves in procuring additional subscribers. To those who have not already paid in advance we would only say, that, if the money be paid any time before the delivery of the sixth number it will be considered in advance. If payment be delayed until the ninth number is delivered the price will be three dollars and fifty cents, and if longer delayed it will be four dollars.

JAMES BLYTHE.